

No.

1.

JESUS

THE

CHRIST

LESSONS FROM THE EVANGELISTS.

BY ATTICUS C. HAYGOOD, D.D.,
President of Emory College.

MACON, GA.:
J. W. BURKE & CO.
1877.

FOR INTERMEDIATE CLASSES.

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THE EVANGELISTS.

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ATTICUS G. HAYGOOD, D.D.,
PRESIDENT OF EMORY COLLEGE.

"Search the Scriptures; for in them ye think ye have eternal life; and they
are they which testify of me."—John v, 39.

IN TWO VOLUMES.

VOL. I.

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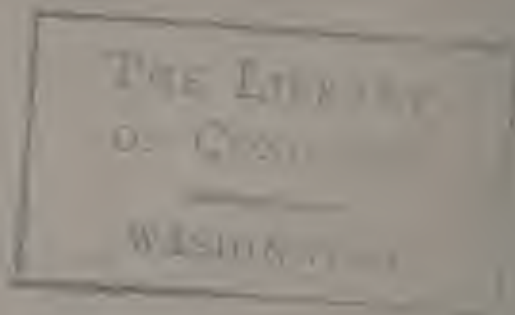
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MAP OF THE HOLY LAND.

Mountain line from A
to B; Jordan line from
C to D; Mountain line
east from E to F.





No. 1.

BETHLEHEM.

JESUS, THE CHRIST.

LESSON I.

THE BIRTH OF JESUS. Luke ii, 1-20.

Reading Lesson: Isa. ix.

Golden Text: Isa. lli, 9.

LESSON HYMN.

Hark! the herald angels sing,—
"Glory to the new-born King;
Peace on earth, and mercy mild;
God and sinners reconciled."

Joyful all ye nations rise,—
Join the triumphs of the skies;
With th' angelic hosts proclaim,—
"Christ is born in Bethlehem."

QUESTIONS.

1. How long since Jesus was born? (A.D.) 2. Who made a decree about the time that Jesus was born?¹ Verse 1. (Cesar Augustus.) 3. When did this registration begin? Verse 2. 4. Where was each man registered? Verse 3. 5. Who went to Bethlehem to be registered? and why did he go there? Verse 4. (The city of David. See 1 Sam. xvi.) 6. Who went with Joseph to be registered? Verse 5. 7. Where did Mary lay her babe? Verses 6, 7. (Manger.) 8. Who were elose by Bethlehem? and what were they doing? Verse 8. 9. Who came suddenly? Verse 9, first part. 10. What more is said in this verse? 11. What did the angel say to the frightened shepherds? Verse 10. 12. What were the glad tidings the angels brought? Verse 11. 13. How were the shepherds to know the right babe? Verse 12. 14. Who came suddenly? and how did they come? Verse 13. 15. It was a great choir of angels; what did they sing? Verse 14. 16. Where did the angels go after the song? Verse 15, first part. 17. What did the shepherds propose when the angels had gone away? Same verse. 18. How did they go to Bethlehem? and whom did they find? Verse 16. 19. Such good and wonderful news they could not keep: what did the shepherds do? Verse 17. 20. What is said of those who heard their story? Verse 18. 21. What is said of the good mother? Verse 19. (Pondered.) 22. In what state of mind did the shepherds return to their flocks? Verse 20. 23. How should this same story affect our hearts to-day? *Teacher should explain words in ().*

¹ *All the world*—The Roman Empire. *Taxed*, here means registered for taxation. *Own city*—The place of his birth. Upon the facts mentioned, verses 3-5, ALFORD remarks: "In the Roman census men, women, and children were enrolled; but then, this census was made at their dwelling-place, not at that of their extraction. The latter practice springs from the Jewish genealogical habits, and its adoption in this case speaks strongly for the accuracy of the chronology. If this enrollment were by Augustus, and for the whole empire, it, of course, would be made so as to include *all*, after the Roman manner; but, inasmuch as it was made under the Jewish king, Herod, it was done after the *Jewish manner* in thus taking his account of each at his own place of extraction."

LESSON II.

THE CIRCUMCISION AND PRESENTATION OF JESUS IN
THE TEMPLE. Luke ii, 21-38.

Reading Lesson: Luke ii, 1-32.

Golden Text: Isa. lli, 10.

LESSON HYMN.

Father, our hearts we lift
Up to thy gracious throne,
And thank thee for the precious gift
Of thine incarnate Son.

The gift unspeakable
We thankfully receive,
And to the world thy goodness tell,
And to thy glory live.

QUESTIONS.

1. Recall last Sunday's lesson: the angel appearing to the shepherds; the song of the many angels; the shepherds rejoicing over the babe in the manger; the holy mother. 2. What is said in verse 21 of our lesson to-day, of the naming of the child? ¹ (Compare verse 21 with Matt. i, 21-25.) 3. What did Mary do after this? Verse 22. (Jesus was now forty days old; explain "present him to the Lord.") 4. What was written in the law? Verse 23. 5. On such occasions the rich brought costly offerings; what did Mary bring? Verse 24. 6. What good man is mentioned? Verse 25, first part. 7. What is said of this good man's piety? Same verse. (Waiting for the consolation of Israel.) 8. What had the Holy Ghost revealed to Simeon? Verse 26. 9. What led Simeon to go into the temple at the very moment the infant Jesus was brought in? Verse 27, first part. 10. What did the good old man do as soon as he saw Jesus? Verse 28. 11. What did he say? Verse 29. 12. Why was he willing to die now? Verse 30. (Thy salvation.) 13. For whom was the salvation that Jesus brought prepared? Verse 31. 14. How did Simeon show that Christ came for all? Verse 32. (Gentiles.) 15. What is said of Joseph and Mary when they heard these things? Verse 33. 16. What did Simeon do? Verse 34, first part. 17. What did he say to Mary? Verses 34, 35. (Fall and rise, sign, spoken against.) 18. What did Simeon say especially to the mother? Verse 35, the words in (). (Explain this.) 19. Who is mentioned in verse 36? 20. How old was she? Verse 37. 21. How do you know that Anna was a holy woman? Same verse. 22. What did Anna do when she saw the divine child? Verse 38.

¹ The Jews named their male children when they were circumcised, at eight days old.

LESSON III.

THE VISIT OF THE WISE MEN—THE FLIGHT INTO EGYPT
—THE SLAUGHTER OF THE INNOCENTS. Matt. ii, 1-18.

Reading Lesson: Isa. lx.

Golden Text: Isa. lx, 1.

LESSON HYMN.

Sun of righteousness to thee,
Lo! the nations bow the knee;
And the realms of distant kings,
Own the healing of thy wings:
No. 1.

See the beams, intensely shed,
Shine on Sion's favored head!
Never may they hence remove,
God of truth, and God of love!

QUESTIONS.

1. Recall last Sunday's lesson. 2. Where was Jesus born? Verse 1. (Bethlehem.)¹ 3. Who was king of Judea when Jesus was born? Same verse. 4. Who came to Jerusalem? (Herod, Jerusalem, Judea, "wise men from the East.")² 5. What did the wise men ask? Verse 2, first part. 6. What had they seen? and why had they come? Same verse. 7. What was the effect of their words? Verse 3. (Show why they were troubled.) 8. Whom did Herod call together? Verse 4. 9. What did he ask this grand council to determine? 10. What answer did the council give? Verse 5. 11. What reason did they give? Verses 5, 6.³ 12. What did Herod do when he heard these things? Verse 7. 13. What did he say to the wise men? Verse 8. (Show why the cruel hypocrite took this course.) 14. How did the wise men find the infant Saviour? Verse 9. 15. What did they do when the star "stood over where the young child was?" Verse 10. 16. What was the first thing they did when they came into the house? Verse 11, first part. (The crowd was gone now and there was room for the holy family.) 17. What did they do after they had worshiped the divine child? Same verse. (Frankincense, myrrh. "Treasures" here means the caskets that contained the presents.) 18. Why did the wise men not visit Herod on their return to their own country? Verse 12. 19. Who came to Joseph, and with what message, from God? Verse 13. (Egypt.)⁴ 20. How long were they to stay in Egypt? and why was it necessary to flee? Same verse. 21. How did the good Joseph show his sincere faith? Verse 14. 22. How long did the holy family remain in Egypt? Verse 15. (About two years, as is supposed.) 23. What prophecy was thus fulfilled? Same verse. 24. What did the cruel Herod do when he found that the wise men had escaped his trap? Verse 16. 25. What prophecy was fulfilled in this dreadful slaughter of innocent children? Verses 17, 18. (See Jer. xxxi, 15. All God's prophecies will be fulfilled.)

¹ An insignificant village about seven miles south of Jerusalem. It was "the city of David." 1 Sam. xvi. The word Bethlehem means *house of bread*.

² The word rendered "East" may mean either Arabia, Persia, Chaldea, or Parthia.—ALFORD. They were "in the East" when they first saw the star; it was westward of them, guiding them into Judea.

³ Compare Micah v, 2, seven hundred years before; Luke ii, 1-7, tells *how* it came to pass.

⁴ Egypt, being near, and a Roman province, and independent of Herod, and much inhabited by Jews, was an easy and convenient refuge.—ALFORD.

LESSON IV.

THE CHILDHOOD OF JESUS. Matt. ii, 19-23; Luke ii, 39-52.

Reading Lesson: Prov. iii, 1-26.

Golden Text: Luke ii, 40.

LESSON HYMN.

O Wisdom! whose unfading power
Beside the' Eternal stood,
To frame, in nature's earliest hour,
The land, the sky, the flood;

Yet didst not thou disdain awhile
An infant form to wear,—
To bless thy mother with a smile,
And lisp thy falter'd prayer.

No. 1.

But in thy Father's own abode,
With Israel's elders round,
Conversing high with Israel's God,
Thy chiefest joy was found.

So may our youth adore thy Name!
And, Saviour! deign to bless
With foster'ing grace the timid flame
Of early holiness.

QUESTIONS.

1. Recall the incidents of our last lesson: the miraculous star; the magi; the excitement in Jerusalem; the answer of the council; the flight into Egypt; the slaughter of the innocents.¹ 2. Who appeared to Joseph as soon as Herod died? Matt. ii, 19. 3. What did the angels say? Verse 20. 4. What did Joseph do? Verse 21. 5. Why was he afraid to return to Judea? Verse 22. (He went into Galilee by divine direction.) 6. To what place did he go? Verse 23. (They had lived there before; they only went home. Luke i, 26; ii, 4.) 7. Now turn to Luke ii, 40;² what does Luke say of the early childhood of Jesus? 8. What did his parents do every year? Verse 41.³ (Feast of the pass-over.) 9. What did they do when Jesus was twelve years old? Verse 42. (The Jews spoke of going up when they went to Jerusalem, even when they went southward and from a higher region.) 10. What occurred when their visit was ended? Verse 43. (Fulfilled the days means, stayed out the time of the passover feast.) 11. Where did Joseph and Mary suppose Jesus to be? Verse 44. (They traveled in caravans.) 12. What did they do when they could not find Jesus among their friends? Verse 45. 13. When and where did they find him? Verse 46, first part. ("After three days" means here on the third day.) 14. What was Jesus doing when they found him?⁴ Same verse, second part. 15. What is said of those who listened to his questions and answers? Verse 47. 16. What did Joseph and Mary think? Verse 48, first part. 17. What did his mother say to him? Same verse. 18. What answer did Jesus make to his mother? Verse 49. (Father here means God.) 19. Did they understand him at that time? Verse 50. 20. What is said of Jesus after this? Verse 51. (Subject unto them.) 21. What is said of Mary's thoughts? Same verse, second part. 22. What is said of the growth and character of Jesus? Verse 52.⁵

¹ The cruel Herod died of a horrible disease a year or two after Joseph fled with Mary and Jesus into Egypt.

² This verse tells us all we know of the life of Jesus till he was twelve years old. It tells us that he was a holy child—the pattern for all children.

³ There was a law for this. Exod. xxiii, 14–17.

⁴ Jesus was not arguing or disputing with the doctors, or teachers, of the law; he was in the position of a true religious boy, *learning God's word*. Let the teacher compare verse 52. What an example!

⁵ We have here *four* glimpses of the life of Jesus from his early infancy till he was thirty years old: (1) his life and character till he was twelve years old, verse 40; (2) a student of God's word in God's house, verse 46; (3) obedient to his parents, verse 51; (4) he increased in wisdom and stature, and in favor with God and man, verse 52.

LESSON V.

THE PREACHING AND BAPTISM OF JOHN THE BAPTIST.

Luke iii, 1–18; Matt. iii, 1–12; Mark i, 1–8.

Reading Lesson: Isa. xl.

Golden Text: Isa. xl, 3.

LESSON HYMN.

Repent, the voice celestial cries,
No longer dare delay;
The wretch that scorns the mandate dies,
And meets a fiery day.

The summons goes through all the earth,
Let earth attend and fear;
Listen, ye men of royal birth,
And let your vassals hear.

QUESTIONS.

1. Recall last Sunday's lesson; the return from Egypt; the visit to Jerusalem, etc. 2. What is said of the rulers when John began to

preach? Luke iii, 1. (The teacher will tell who these men were and what countries they ruled.) **3.** What is said, verse 2, of John's call to preach? (High-priests.) **4.** Where did he begin to preach? Verse 3. **5.** What did he preach? Same verse. (Baptism of repentance, remission of sins. Compare Matt. iii, 2.)¹ **6.** How had the prophet Isaiah, seven hundred years before, described the preaching of John? Luke iii, 4-6. (Show how John's preaching "prepared the way" for Christ.) **7.** Turn to Matt. iii, 4; what is said of John's manner of life?² **8.** What is said of those who went to hear him preach? Matt. iii, 5, 6. **9.** What did the preacher say to the Pharisees and Sadducees who came to hear him? Read Matt. iii, 7-12. (The teacher should tell who these were, and show the appropriateness of his words to them.) **10.** What solemn warning did John give the people? Luke iii, 9. **11.** What did the people ask him and what did he answer? Luke iii, 10, 11. **12.** The publicans were the Roman tax-gatherers: what did they ask, and what answer did they receive? Luke iii, 12, 13. (They were accustomed to exact more than the legal tax.) **13.** What advice did John give to the soldiers? Luke iii, 14. (He warned each class against the sins they were likely to commit; John was an honest and fearless preacher.) **14.** What is said, Luke iii, 15, of the thoughts the people had about John? **15.** How did John answer their questions and doubts about him? Luke iii, 16. (Explain.) **16.** What more did he tell them of the coming ministry and kingdom of Christ? Luke iii, 17. (Fan, purge his floor, burn up the chaff, etc. These words *to us, and for us.*) **17.** Does Luke tell us all about John's preaching? Verse 18. **18.** The teacher should read Mark's account, chap. i, 1-8.

¹ This we may consider the constant text of John's preaching. As to the significance of John's baptism, Watson says: "It was a declaration of repentance and renunciation of sin, and it was a profession of faith in the *immediate revelation* of the Messiah, and of trust in him to take away sin; for to him as the Redeemer John directed his converts."

² Locusts were permitted to be eaten. (Lev. xi, 22.) Ancient historians say that the Ethiopians eat them. The wild Bushmen of Africa eat them to this day. They gather great quantities, dry them in the sun, grind them up, mix them into a sort of paste with wild honey, and eat it as if it were good.

LESSON VI.

THE BAPTISM OF JESUS. Matt. iii, 13-17; Mark i, 9-11;
Luke iii, 21-23.

Reading Lesson: Matt. iii.

Golden Text: Matt. iii, 17.

LESSON HYMN.

See! from on high, a light divine,
On Jesus' head descend;
And hear the sacred voice from heaven.
That bids us all attend.

"This is my well-beloved Son."
Proclaimed the voice divine;
"Hear him," his heavenly Father said,
"For all his words are mine."

QUESTIONS.

1. Our last Sunday's lesson was about the preaching of John the Baptist: Where and when did he begin to preach? Who came to hear him? What was the subject of his preaching? What did John say of Him who was to come after him? **2.** What is the subject of our lesson to-day? The baptism of Jesus by John the Baptist. **3.** How old was Jesus at the time of his baptism? Luke iii, 23. (John was about six

months older.) **4.** From what region did Jesus come to be baptized? Matt. iii, 13. **5.** From what town in Galilee? Mark i, 9. **6.** Where was Galilee? Nazareth? **7.** What sort of place was Nazareth? (The teacher should give some account of Nazareth.) **8.** Near what place on the Jordan was Jesus probably baptized? John i, 28. **9.** Why was John unwilling to baptize Jesus? Matt. iii, 14. **10.** How did Jesus overcome John's reluctance? Matt. iii, 15. (Explain our Lord's words.) **11.** When was Jesus baptized? Luke iii, 21. (After all who came that day were baptized.) **12.** What was Jesus doing while being baptized? Same verse. **13.** What did Jesus see just as the baptism was finished? Mark i, 10. **14.** How does Matthew (iii, 16) describe this scene? **15.** How does Luke (iii, 21, 22) describe the same scene? (Explain the symbolism of the dove.) **16.** Why was Jesus baptized? It was the ceremony of his public consecration to his appointed work.¹ **17.** In what sense alone is Christ's baptism an example to us? In his respect for divine ordinances and in his reverent and prayerful spirit. **18.** What is the "inward and spiritual grace" signified by our baptism? The Catechism says: "Our being cleansed from sin, and becoming new creatures in Christ Jesus." **19.** In what, then, is Christ's baptism chiefly different from ours? There was no sin in Christ that he had need to repent of or to be cleansed from. **20.** How else may we know that Christ was not baptized simply as an example to us? He was not baptized till he was thirty years old, and we are not to wait so long. **21.** In what else does our baptism differ from Christ's? We are baptized "in the name of the Father, and of the Son, and of the Holy Ghost." (Jesus was not so baptized. The command (Matt. xxviii, 19) came after this and after his resurrection.)

¹ As Christ's circumcision denoted his personal purity, so his baptism denoted the sanctity of his official character.—SUMMERS.

LESSON VII.

THE TEMPTATION OF JESUS. Matt. iv, 1-11; Mark i, 12, 13; Luke iv, 1-13.

Reading Lesson: Heb. ii.

Golden Text: Heb. ii, 18.

LESSON HYMN.

Cold mountains and the midnight air
Witnessed the fervor of Thy prayer;
The desert Thy temptations knew,
Thy conflict and Thy vict'ry too.

Be Thou my pattern, make me bear
More of Thy glorious image here;
Then God, the Judge, shall own my name,
Among the followers of the Lamb.

QUESTIONS.

1. What was the subject of our last Sunday's lesson? When, where, and by whom was Jesus baptized? Describe the scene. **2.** What is our subject to-day? The temptation of Jesus. **3.** What is said about it in Matthew iv, 1? (Mark i, 12, shows how soon after his baptism.) **4.** How does Luke iv, 1, express it? **5.** Who is the devil? The Catechism says: "The chief of the fallen angels, who, before the creation of man, sinned against God, and were cast out of heaven." **6.** What is the employment of the devil and his angels? The Catechism says: "Their employment is to tempt men to sin, and to lead them to their own place of misery." ("Devil" means slanderer; "Satan" means enemy. See 1 Pet. v, 8.) **7.** How long did Jesus fast? Matt. iv, 2.

8. What is said of Jesus during all this time of fasting? Mark i, 13.
9. What does Luke iv, 2, say of him during this period? **10.** Who came to Jesus at the end of forty days, and what did he say? Matt. iv, 3. (This was the first of the three great recorded temptations.)
11. How did Jesus meet the devil's first temptation? Matt. iv, 4. (See Deut. viii, 3, and see the appropriateness of this answer from the Bible.) **12.** What did Satan do after his first defeat? Matt. iv, 5. (Holy city, pinnacle of the temple.) **13.** What did the devil urge Jesus to do? Matt. iv, 6. (See Ps. xci, 11, 12. Satan did not quote it all.)
14. How did Jesus meet this new temptation? Matt. iv, 7. (See Deut. vi, 16, and show how Satan first tempted Jesus to doubt God's care, next to presume on it.) **15.** Where did Satan next place Jesus? Matt. iv, 8. **16.** What did he show him? Same verse. **17.** What did the devil propose to Jesus in this last of the three great temptations? ¹ Matt. iv, 9. **18.** How did Jesus meet this temptation to idolatry? Matt. iv, 10, first part. **19.** What Scripture did Jesus employ? Same verse. (Deut. vi, 13, etc.) **20.** What did the devil now do? Matt. iv, 11. (Compare Luke iv, 13.) **21.** Who came when Satan had gone away, and what did they do? Same verse. (Compare Mark i, 13.) **22.** The devil is still tempting men to sin; what does the example of Jesus teach us? To resist the devil. **23.** With what weapon? With "the sword of the Spirit, which is the word of God." **24.** What does St. Paul say of the temptation of Jesus? That he "was in all points tempted like as we are, yet without sin." **25.** What else does the apostle say? That Jesus "suffered being tempted." **26.** What does this teach us about Jesus who is our high-priest? That he is "touched with the feeling of our infirmities." **27.** What more? That he "is able to succor them that are tempted." **28.** In view of all these things what does St. Paul exhort us to do? To "come boldly to the throne of grace." **29.** Why should we come? To "obtain mercy and find grace to help in time of need." **30.** Why should we come humbly? Because we are utterly unworthy. **31.** Why should we come boldly? Because Jesus is able and willing to save us; because he sympathizes with us and bids us come. (Now let the teacher go back to question 23, and read Heb. iv, 15, 16; ii, 18, and explain, exhorting all to go to Christ when tempted of the devil.)

¹ Luke iv, 6, Satan claims the dominion and sovereignty of the world, thus showing himself to be the "father of lies," for he is a miserable bankrupt, owning nothing.

LESSON VIII.

THE WORD MADE FLESH. John i, 1-18.

Reading Lesson: John i, 1-23.

Golden Text: John i, 14.

LESSON HYMN.

Jesus, the holy child,
 Doth, by his birth, declare
 That God and man are reconciled,
 And one in him we are.

A peace on earth he brings,
 Which never more shall end;
 The Lord of hosts, the King of kings,
 Declares himself our friend.

QUESTIONS.

1. How does St. John begin his Gospel? Verse 1. ("In the beginning"—that is, from eternity—"the Word.") **2.** What is said, verse 2, of the Word? **3.** What things were made by the Word, that is, by our Lord Jesus Christ, before he became flesh? Verse 3. (Creative power

ascribed to him.) **4.** What is said of "the life" that was in the Word? Verse 4. **5.** What is said of the light which Jesus Christ brings into the world? Verse 5. **6.** We have been studying about the preaching of John the Baptist; John the Evangelist, who wrote the fourth Gospel, only mentions it here: who sent John the Baptist to preach? Verse 6. **7.** What did John the Baptist come to do? Verse 7. **8.** Some people mistook John the Baptist for the Christ: how is that notion corrected? Verse 8. **9.** How is Jesus Christ, the "true Light," described? Verse 9. **10.** What does John say of the world's unbelief? Verse 10. **11.** How is the unbelief of the Jews, his own peculiar people, described? Verse 11. ("His own" rejected him.) **12.** But a few did receive Jesus as the Christ, the Saviour of men: what great blessing did they receive? Verse 12. **13.** How is the spiritual birth of those who truly believed on Jesus described? Verse 13. **14.** What was the Word made? Verse 14.¹ **15.** How is the life and character of the Word made flesh set forth? Same verse. (Dwelt among us, his glory, full of grace and truth.) **16.** Who bare witness of the Word made flesh? Verse 15, first part. **17.** What did John say of Jesus, the Word made flesh? Same verse, second part. **18.** Verse 16 seems to be the language of John the Evangelist: what does he say of all who truly loved and believed Jesus? **19.** How does John compare Moses and Jesus Christ? Verse 17. **20.** What is said, verse 18, of seeing God? **21.** As no man has seen, or can see, God, how can we know any thing of him? Same verse, second part.² **22.** What great doctrine does our lesson to-day teach us? That Jesus Christ is "very God" as well as "very man." **23.** What else? That he became flesh to bring us back to God by saving us from our sins. (Only a Divine Saviour can deliver men from their sins.)

¹ "Became flesh;" *i. e.*, took upon himself humanity when born of Mary.

² The Incarnate Word alone can reveal the Father to us, as the Eternal Word alone knows the Father. It is through Jesus alone that we can learn the true character of God, as it is through Jesus alone that we can be saved. See John xiv, 6-13.

LESSON IX.

THE THREEFOLD TESTIMONY OF JOHN THE BAPTIST TO THE MESSIAHSHIP OF JESUS. John i, 19-37.

Reading Lesson: Isa. xl.

Golden Text: John i, 29.

LESSON HYMN.

Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they.

QUESTIONS.

1. Why did the Jews (the Sanhedrin¹) send priests and Levites to John the Baptist? Verse 19. **2.** What answer did John give to the Sanhedrin's committee? Verse 20. **3.** What did they ask John when he denied all pretension to being the Christ? and what did he answer to their questions? Verse 21. (Elias,² that prophet. See Deut. xviii, 15.) **4.** They were not yet satisfied and sought a positive answer: what did they next ask him? Verse 22. **5.** What did John now say of himself? Verse 23. (Compare with Isa. xl, 3-5.) **6.** To what sect did the messengers belong? Verse 24.³ **7.** They now questioned his right to baptize: what did they ask? Verse 25. **8.** What did John say of his

baptism? Verse 26. (Matt. iii, 11 shows what Christ's baptism was to be.) **9.** How did John express his exalted opinion of Jesus? Verses 26, 27. (Loosing the shoe was the office of a servant.) **10.** Where did this interview between John and the messengers of the Sanhedrin occur? Verse 28. **11.** Whom did John see the day after he met the messengers? Verse 29. **12.** What did John say as he pointed to Jesus? Same verse. (Lamb of God, taketh away the sin of the world.) **13.** What more did he say of Jesus? Verse 30. (Compare verses 15 and 27.) **14.** Up to this time, as it seems, John was not personally acquainted with Jesus: what did he know? Verse 31. (He knew, although he had not yet seen him, that the Messiah was about to appear.) **15.** What had John seen descending upon Jesus? Verse 32. (Compare Matt. iii, 16, etc.) **16.** In verse 33 John gives the ground of his certain knowledge that Jesus was the Christ: what sign had been given to him? Verse 33. **17.** What testimony did John say he bore when he had seen the promised sign? Verse 34. **18.** Who were with John the day after what is described in verses 29-34? Verse 35. **19.** Who was one of the two? Verse 40. (No doubt the other was John, the author of this Gospel.) **20.** Jesus was again in the company: what did the Baptist say to Andrew and John? Verse 36. **21.** What did they do when they heard this? Verse 37.

¹ *The Jews.*—Upon this phrase ALFORD remarks: "John alone, of the Evangelists, uses this expression, principally as designating the chiefs of the Jewish people—the members of the Sanhedrin." It was the right of this body to inquire into the pretensions of religious teachers. Matt. xxi, 23. The Sanhedrin was the supreme council among the Jews. By it were dispatched all the great affairs both of religion and public policy.

² They, misunderstanding Mal. iv, 5, thought that Elijah (Elias is the Greek form of his name) would appear in his own person to announce the Messiah. Jesus gave the true sense of the prophecy to his disciples. See Matt. xvii, 10-13.

³ The Pharisees were the strongest and most popular sect among the Jews. They were also the strictest about all ceremonies, traditions, and questions of the law. They had controlling influence in Jewish affairs in the time of our Lord. Many of them were great hypocrites. Matt. xxiii. They originated about 150 years B. C.

LESSON X.

THE FIRST DISCIPLES. John i, 35-51.

Reading Lesson: Gen. xxviii.

Golden Text: 1 Cor. ii, 9.

LESSON HYMN.

Redeemer of mankind!
Who on thy Name rely,
A constant intercourse we find
Open'd 'twixt earth and sky.

Mercy, and grace, and peace,
Descend through thee alone;
And thou dost all our services
Present before the throne.

QUESTIONS.

1. What did John say of Jesus in the presence of two of his disciples? Verses 35, 36. **2.** What did the two disciples do when they heard this? Verse 37. **3.** What did Jesus ask them when he saw them walking behind him, and what did they tell him? Verse 38. (Rabbi.) **4.** What did Jesus invite them to do? Verse 39. **5.** How long did they remain in his company? Same verse.¹ **6.** When did this interview take place? Two days after the Sanhedrin's committee went to John. **7.** Who was one of the two? Verse 40. (John, the son of Zebedee, was no doubt the other.) **8.** What did Andrew do when he

left Jesus? Verse 41. **9.** What did he say to his brother? Same verse.² **10.** What did Andrew do with Peter? Verse 42, first part. (He introduced Peter to Jesus.) **11.** What did Jesus say to Peter? Same verse. (Cephas and Peter mean the same thing—a rock.) **12.** Where did Jesus start to go the next day? Verse 43. (Verse 28 tells where they then were.) **13.** Where is Galilee? **14.** What new disciple did Jesus call to follow him? Verse 43. **15.** Of what town was Philip a native? Verse 44. **16.** What two neighbors are mentioned here? **17.** Whom did Philip find, and what did he say to him? Verse 45. **18.** What did Nathanael ask Philip in reply? Verse 46.³ **19.** How did Philip answer Nathanael's doubting question? Same verse. **20.** How did Jesus describe Nathanael as he saw him approaching? Verse 47. (Israelite indeed—no guile.) **21.** The words of Jesus surprised Nathanael: what did he ask? Verse 48, first part. **22.** How did Jesus answer, and how did his answer show more than human knowledge? Same verse, second part. **23.** That Jesus knew all about Nathanael convinced him: how did he express his faith in the Messiahship of Jesus? Verse 49. **24.** (So Jesus knows all about each one of us.) **25.** What did Jesus ask Nathanael? Verse 50. **26.** What did he promise to Nathanael? Same verse. **27.** What did Jesus say should be seen, not by Nathanael only, but by all true believers? Verse 51.⁴ (Compare Gen. xxviii, 10-19.)

¹ The tenth hour was about 4 o'clock P. M.

² The Hebrew *Messiah* and the Greek *Christos* mean anointed. Jesus was the Lord's anointed. Acts x, 38.

³ Nazareth was a sorry place, and Nathanael knew that the Christ was to be born in Bethlehem.

⁴ The promise holds good in its widest sense for all believers who abide with Him: greater and yet greater things shall they continue to see.—STIER.

LESSON XI.

THE BEGINNING OF MIRACLES—JESUS PURGES THE TEMPLE. John ii.

Reading Lesson: John ii.

Golden Text: John ii, 16.

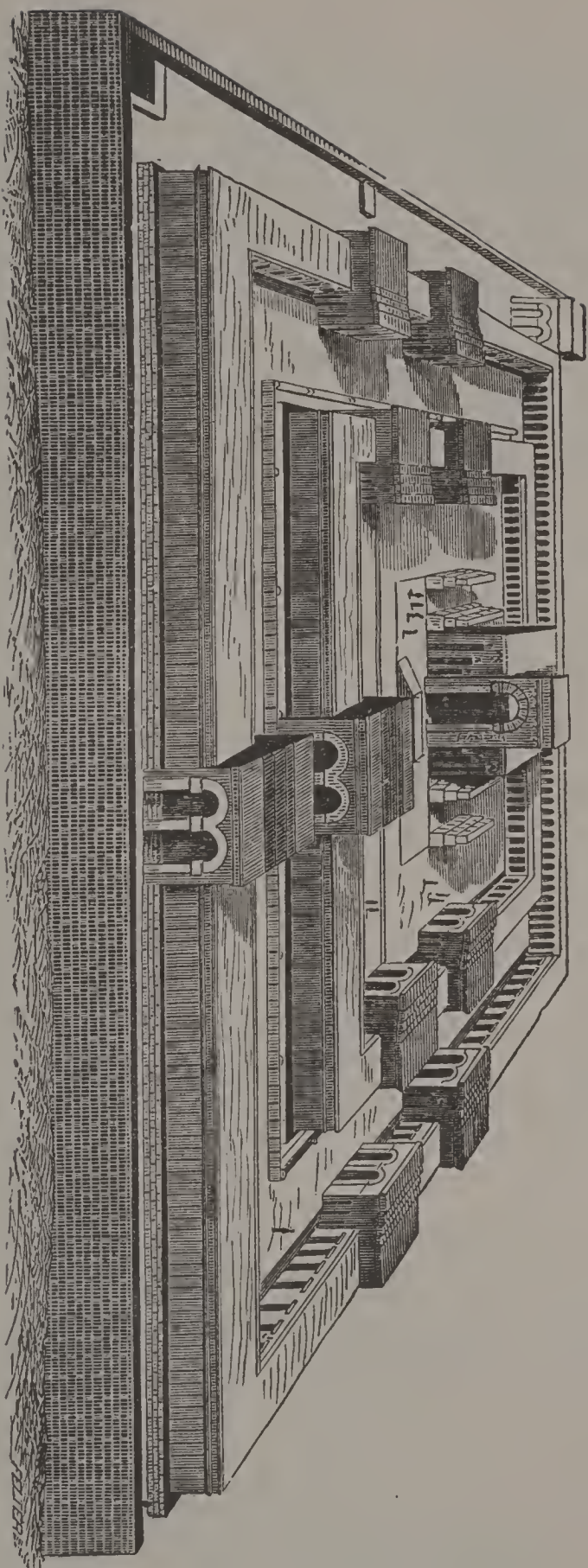
LESSON HYMN.

Jesus, Friend of human kind,
Let us in thy name be join'd;
Each to each unite and bless;
Keep us still in perfect peace.

Heavenly, all-alluring Dove,
Shed thy overshadowing love;
Love, the sealing grace, impart;
Dwell within our single heart.

QUESTIONS.

1. Who are mentioned in our last lesson as becoming acquainted with Jesus? Chap. i, 40-45. **2.** What took place the third day after Jesus talked with Nathanael? Verse 1. **3.** Who were among the invited guests? Verse 2. (The disciples mentioned chap. i, 40-45.) **4.** What did the mother of Jesus say when the wine gave out, and what did he answer? Verses 3, 4. (John xix, 26, shows that the use of the word "woman" was neither disrespectful nor unkind.) **5.** What did Jesus mean by "my hour is not yet come?"¹ **6.** Although reprov'd² for interfering, Mary had faith that Jesus would supply the lack: what did she say to the servants? Verse 5. **7.** What did the servants do? Verse 6. (Purifying of the Jews—firkins—the six held about one hundred and



THE TEMPLE AND ITS COURTS.

In this picture you see in the outer court, which is the *Court of the Gentiles*, one person. In the *Court of the Women* are two persons; in the *inner*, or *Men's Court*, are three. These two courts are called collectively the *Court of the Israelites*. Beyond this, where you see four persons standing, is the *Court of the Priests*.

thirty-three gallons.) **8.** What did Jesus tell the servants to do? Verses 7, 8. **9.** What did the ruler of the feast (verses 9, 10) think and say about the new-made wine? **10.** What does St. John say of this miracle? Verse 11. **11.** This was truly a Christian marriage; our ritual says of marriage: "Which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee." (Entertainments are bad if Jesus cannot be invited to them.) **12.** To what town did Jesus and his friends go just after the wedding? Verse 12. (His brethren, probably his cousins. Tell the class something of our Lord's connection with Capernaum.) **13.** What was the occasion, soon after the wedding, that led Jesus to go to Jerusalem? Verse 13. (Pass-over.³) **14.** What did Jesus do when he found God's house defiled by the buyers and sellers? Verses 15, 16.⁴ **15.** What did Jesus say to these sacrilegious men? Verse 16. **16.** Of what did our Lord's conduct and words remind the disciples? Verse 17. (Ps. lxxix, 9.) **17.** Some questioned his authority: what did Jesus say on this subject? Verses 18, 19. **18.** They misunderstood him: how did they answer? Verse 20. **19.** What did he refer to? Verse 21. (The temple of his body.) **20.** When did his disciples recall and understand his words? Verse 22. (His *resurrection* was the great *sign* which he gave of his divine character and authority.) **21.** Did Jesus work other miracles while in Jerusalem? Verse 23. (The last verse in John's gospel shows that Jesus worked many unrecorded miracles.) **22.** Why did Jesus not trust fully some persons who believed at this time? Verse 24. **23.** Why did Jesus not need to ask people's opinions about men?⁵ Verse 25. **24.** What lessons may we learn from this history as to the true uses of all houses dedicated to God's service? **25.** What must he who drove out the traders think of people who behave badly in the house of God?

¹ It seems to mean only, the right time has not yet come. It contained a hint that he would by and by supply the lack, thus mingling comfort with the rebuke.

² There is nothing in this nor any other New Testament passage to justify the Roman Catholic notions about Mary.

³ The Passover commemorated the *passing over* of the blood-besprinkled houses of the Israelites when the destroying angel visited God's wrath upon Egypt by slaying the first-born of the land. Compare Ex. xii, xiii; Lev. xxiii, 5-8; Num. xxviii, 16-25, etc.

⁴ Jesus probably made the whip of the rushes on which the animals lay. Of course he did not strike either men or beasts. The scourge was symbolical of his authority, and of the punishment these men were bringing on themselves by their wickedness.

⁵ This does not mean simply that Jesus was only a good "judge of human nature," but that he had a divine, and therefore perfect, knowledge of all men. He so knows us.

LESSON XII.

THE DISCOURSE OF JESUS WITH NICODEMUS. John iii, 1-21.

Reading Lesson: Rom. viii, 1-18.

Golden Text: John iii, 16.

LESSON HYMN.

Jesus! the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

No. 1.

He breaks the power of cancel'd sin,
He sets the pris'ner free;
His blood can make the foulest clean;
His blood avail'd for me.

QUESTIONS.

1. Who came to Jesus by night, and how did he begin his interview with Jesus? Verses 1, 2.¹ (Rabbi.) 2. How did Jesus answer Nicodemus? Verse 3. (Kingdom of God.) 3. What is the new birth here spoken of? The Catechism says: It is that great change which God works in the soul when he raises it from the death of sin to the life of righteousness.² 4. Nicodemus did not understand Jesus: how did he express his doubt, and how did Jesus answer him? Verses 5, 6. (Born of water and of the Spirit.) 5. How does Jesus state the necessity of a new heart? Verse 6. (Like produces like, flesh from flesh, Spirit from Spirit.) 6. Why must every one be born again to be saved? Because every one has a sinful nature, and this must be changed. (Rom. iii, 10; Psa. li, 5.) 7. How does Jesus illustrate the subject? Verses 7, 8.³ 8. How did Jesus reprove the ruler's ignorance? Verses 9, 10. 9. How *can* it be that a sinner can have a new heart? It can only be by the power of God. 10. What must the sinner do to experience a change of heart? Repent of his sins and believe in the Lord Jesus Christ. 11. What is Jesus able to do for sinners? He "is able to save unto the uttermost all that come unto God by him." 12. How did Jesus assure Nicodemus of the truth of what he told him? Verse 11. 13. What does he ask him in reproof of his hesitation and unbelief? Verse 12. 14. Who alone has come to earth to tell us of the kingdom of God? Verse 13. 15. How did Jesus say "the Son of man must be lifted up?" Verse 14. (Teacher should refer to Num. xxi, 6-9.) 16. Jesus here looks forward to his death on the cross: why was he going to die for sinners? Verse 15. 17. What wonderful proof has God given of his love to sinners? Verse 16. (Jesus comes and dies for "the world," for all, that all may be saved.) 18. If Jesus died for all how can any be lost? By not believing on him as their Saviour. (See John iii, 36, and 2 Cor. iv, 3, 4.) 19. How does Jesus further state the object of his coming into the world? Verse 17. (Condemn.) 20. Who is not condemned? Verse 18, first part. 21. Why are the unbelieving condemned? Same verse. 22. What is the great sin on account of which sinners are condemned? Verse 19. (Jesus is the light: all may see who will. The rejection of Jesus is the greatest of sins.) 23. Who hates the light and why? Verse 20. 24. Why do truth-lovers come to the light? Verse 21. 25. Besides verse 16, what Scripture proofs can you give that Jesus died for all men?

¹ One of the "many," chap. ii, 23. He was, probably, a member of the Sanhedrin. He came by night, (compare with verse 2, and chap. xix, 39,) being, perhaps, afraid, like those mentioned chap. xii, 42, 43. WHEDON says: "He had a head-conviction, but little of the martyr-spirit."

² As to the new birth itself, compare chap. iii, 3-6; Eph. ii, 1; Gal. iv, 19; 2 Pet. i, 3. Man not the author of it, but the Holy Ghost the "efficient cause." Compare chap. i, 12, 13; iii, 5-7; Eph. ii, 8, 10. The word of God the "instrumental cause" of it. Compare James i, 18; 1 Pet. i, 23; 1 Cor. iv, 15. Justification is a work done *for* us, and changes our *relation* to the law; regeneration is a work done *in* us, and changes our moral *state*. "Born of water and of the Spirit," says BUSHNELL, "is a Hebraism, with the water as the sign, and the Spirit as the power, of the change."

³ But, little as we know of the winds, we know enough to make us sure that they do not blow *capriciously*, and that they are as much under law as is the solar system. Nor does the Holy Spirit operate capriciously in human hearts!

LESSON XIII.

REVIEW LESSON.*

Reading Lesson: Isa. ix.

Golden Text: John iii, 16.

(Read carefully during the week the text of the different lessons, and be prepared for such questions as the teacher, or superintendent, or pastor, may ask.)

LESSON HYMN.

Joy to the world, the Lord is come!
Let earth receive her King;
Let every heart prepare him room
And heaven and nature sing.

He rules the world with truth and grace;
And makes the nations prove
The glories of his righteousness,
And wonders of his love.

THE OUTLINE.

I. *The Birth of Jesus.* Luke ii, 1-20.—The Roman emperor; his decree; going to Bethlehem, (1-5.) Birth of Jesus, (7.) The angels and the shepherds, (8-15.) The shepherds in the manger at Bethlehem, (16, 17.) The news they could not keep, (18-20.)

II. *The Circumcision and Presentation of Jesus in the Temple.* Luke ii, 21-38.—Jesus circumcised and presented in the temple according to the law, (22-24.) Holy Simeon and the infant Jesus, (25-35.) Anna the prophetess rejoicing at the birth of the Messiah, (36-38.)

III. *The Visit of the Wise Men—The Flight into Egypt—The Slaughter of the Innocents.* Matt. ii, 1-18.—The wise men in Jerusalem; the fright and duplicity of Herod, (1-8.) The wise men in Bethlehem; their gifts and their rejoicing; their return into their own country, (9-13.) The flight into Egypt, (13-15.) The slaughter of the Bethlehem babes, (16-18.)

IV. *The Childhood of Jesus.* Matt. ii, 19-23; Luke ii, 39-52.—The return from Egypt and settlement in Nazareth, (Matt. ii, 19-23.) The first twelve years of the life of Jesus, (Luke ii, 40.) Jesus in the temple learning God's word, (Luke ii, 42-49.) Subject to his parents, (Luke ii, 51-52.)

V. *The Preaching and Baptism of John the Baptist.* Luke iii, 1-18; Matt. iii, 1-12; Mark i, 1-8.—The time and place of John's preaching, (Luke iii, 1-3; Matt. iii, 1; Mark i, 1, 4.) John's manner of life, (Matt. iii, 4; Mark i, 6.) His preaching and baptism, (Luke iii, 3-6; Matt. iii, 2-6; Mark i, 2-7.) His exhortations to various classes, (Matt. iii, 7-12; Luke iii, 7-18.)

VI. *The Baptism of Jesus.* Matt. iii, 13-17; Mark i, 9-11; Luke iii, 21-23.—John's reluctance, (Matt. iii, 14, 15.) What Jesus was doing when baptized, (Luke iii, 21.) The heavens opened and the divine approval, (Luke iii, 21-23.) Proof of the Trinity.

VII. *The Temptation of Jesus.* Matt. iv, 1-11; Mark i, 12, 13; Luke iv, 1-13.—The fasting of Jesus, (Matt. iv, 2.) Tempted forty days, (Mark i, 13.) The first recorded temptation, (Matt. iv, 2-4;) the second, (Matt. iv, 5-7;) the third, (Matt. iv, 8-10.) The victory, and the ministry of angels, (Matt. iv, 11.) The devil departed "for a season," (Luke iv, 13.) Our encouragement in temptation, (Heb. ii, 17, 18; iv, 15, 16.)

VIII. *The Word Made Flesh.* John i, 1-23.

IX. *The Threefold Testimony of John the Baptist to the Messiahship of Jesus.* John i, 19-37.—His answer to the delegation from the Sanhedrin,

* If the conductor of the review (the teacher, the superintendent, or the pastor) will carefully, during the week, read and compare the text of the preceding lessons, and fix the annexed skeleton outline in the mind, it will be easy to conduct a profitable review; but no lesson can be learned or taught without study.

(19-28.) His testimony before the people, (29-34.) His testimony before two of his disciples, (35-37.)

X. *The First Disciples.* John i, 35-51.—The two followed Jesus, (35-40.) Andrew findeth Simon, (41-42.) Philip called, (43, 44.) Nathanael brought to Jesus, (45-51.)

XI. *The Beginning of Miracles—Jesus Purges the Temple.* John ii.—The water that was made wine, (1-11.) Driving out the profaners of the temple, (13-17.) His authority challenged, (18-22.) Unrecorded miracles, (23-25.)

XII. *The Discourse of Jesus with Nicodemus.* John iii, 1-21.—The ruler of the Jews, (1, 2.) Ye must be born again, (3-6.) How can these things be? (7-10.) The one and the only Teacher of men, (11-13.) The gift of the only-begotten Son, (14-17.) The ground of condemnation, (18-21.)

LESSON XIV.

JESUS AT JACOB'S WELL—THE WATER OF LIFE.

John iv, 1-26.

Reading Lesson: Isa. lv.

Golden Text: Rev. xxii, 17.

LESSON HYMN.

Fountain of life, to all below
Let thy salvation roll;
Water, replenish, and o'erflow,
Every believing soul.

Into that happy number, Lord,
Us weary sinners take;
Jesus, fulfill thy gracious word,
For thine own mercy's sake.

QUESTIONS.

1. Did Jesus himself baptize? Verse 2. 2. Compare verses 1 and 3 and tell why Jesus left Judea for Galilee. 3. Through what region did the journey take Jesus? Verse 4. (Samaria was between Galilee and Judea, and north of Judea.) 4. What city did he reach in his journey? Verse 5. (An insignificant place thirty-four miles north of Jerusalem.) 5. How did Jesus rest himself? and at what hour? (It was twelve o'clock M.) 6. Who came to the well, and what did Jesus ask? Verse 7. 7. Where were the disciples? Verse 8. 8. Why was the woman surprised at his request? Verse 9. ("The Jews have no dealings," etc.) 9. How did Jesus give a new turn to the woman's thoughts? Verse 10. (The gift of God—the spiritual life that comes through Christ.) 10. How did she show that she did not understand Jesus? Verses 11, 12. 11. How did Jesus state the difference between the water of Jacob's well and the water of life? Verses 13, 14. (Compare John vii, 37-38.) 12. The woman still failed to understand our Lord: what did she ask? Verse 15. 13. Jesus gave a new direction to the conversation: what did he tell her to do? Verse 16.² 14. She answered with a half confession: what did she say? Verse 17. 15. How did the reply of Jesus show her that he knew all about her and could read her very heart? Verses 17, 18. 16. How did the woman show that Jesus had touched her conscience? Verse 19. 17. But she was still more disposed to talk and to argue than to pray or to receive instruction: how did she try to direct our Lord's attention from herself? Verse 20.³ 18. What did Jesus tell the woman concerning the true worship of God in gospel times? Verse 21. 19. How did Jesus further show her ignorance? Verse 22. 20. What is meant by "salvation is of the Jews?" That the Saviour was born of a Jewish mother, according to prophecy. 21. How did Jesus describe the true worshipers of God? Verse 23.

JACOB'S WELL.



22. What is God? Verse 24, first part. **23.** How may God be worshipped acceptably? Same verse. (Mere lip-service will not do; there is no worship where there is no heart.) **24.** What answer did the half-awakened woman make to all these things? Verse 25. (The Samaritans might learn this much from their Jewish neighbors and from the Pentateuch which they had.) **25.** How did Jesus reveal his true character? Verse 26.

¹ Drawing water from such a depth (it must have been at least one hundred feet then, for though much filled with rubbish it was seventy feet deep in 1866) as Jacob's well was a serious business.

² Jesus said this to let her know that he was acquainted with her character and history, to check her frivolity, convince her of sin, and thus effectually to comply with her blind request, (verse 15.) as a conviction of sin is a prerequisite to the impartation of spiritual life.—SUMMERS.

³ Her remark (verse 20) probably refers to what is recorded Gen. xii, 6, 7; xxxiii, 19, 20. But, as an old writer says, "In matters of religion and faith no one should appeal to fathers or ancestry, unless their doctrine be first formed from the word of God. . . . Prayer and worship depend not on time, place, posture, bending of knees or folding of hands, but upon spirit and truth." When we pray to the Father in Jesus' name one place is as holy and as near to heaven as another.

LESSON XV.

TWO DAYS WITH THE SAMARITANS—JESUS HEALS A NOBLEMAN'S SON. John iv, 27-54.

Reading Lesson: John iv, 27-54.

Golden Text: Gal. vi, 9.

LESSON HYMN.

Sow in the morn thy seed;
At eve hold not thy hand;
To doubt and fear give thou no heed,—
Broad-cast it o'er the land.

Thou canst not toil in vain:
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garners in the sky.

QUESTIONS.

1. Recall what we learned last Sunday: Jesus at Jacob's well, the woman of Samaria, Jesus telling her all about herself, the living water, the true worship. **2.** What is said of the disciples when they returned and found him talking with the woman? ¹ Verse 27. **3.** What did the woman do? Verse 28. **4.** Why did she leave her water-pot behind? **5.** What did she say to the men of Sychar as she met them? ² Verse 29. **6.** What influence did her words have? Verse 30. (There was power in her earnestness and influence in her character.) **7.** As she was going away what did the disciples do? Verse 31. **8.** What did Jesus answer to their invitation to dine? Verse 32. **9.** They misunderstood him; what did they inquire of each other? Verse 33. **10.** How did Jesus explain his misunderstood words? Verse 34. **11.** What did Jesus say to them of his great work of saving the souls of men? Verses 35, 36. (*Explain this beautiful illustration of spiritual sowing and reaping.*) **12.** What saying is often fulfilled in those who try to do good? Verse 37. (If we try to do good, although we may not live to see the result, the "harvest" is sure.) **13.** What did he say to his disciples of their work? Verse 38. (*He did the toil of which the Church reaps the harvest.*) **14.** What induced many of the Samaritans to believe? Verse 39. **15.** What did they beg him to do, and what was the result of his preaching in Sychar? Verses 40, 41. **16.** What did they say to the woman after hearing him? Verse 42.

(Very different treatment he received among his old friends and neighbors in Nazareth. See Luke iv, 28, 29.) **17.** Where did Jesus go after leaving Sychar? Verse 43. (Galilee, north of Samaria.) **18.** John wrote his gospel after Luke; verse 44 seems to refer to the treatment Jesus received in Nazareth and other places from his own people. **19.** How was Jesus at first received by some of the Galileans? Verse 46. (The last clause of this verse shows which Galileans received him and why.) **20.** What did a nobleman of Capernaum do while Jesus was spending a short time at Cana? Verses 46, 47. (The towns were about fifteen miles apart.) **21.** What did Jesus first say to the nobleman? Verse 48. **22.** How did the father show his faith and earnestness? and how did Jesus acknowledge and reward his faith? Verses 49, 50. **23.** What good news met the father on his way home? Verse 51. **24.** Why did the father ask the question recorded in verse 52? **25.** What resulted from this miracle? Verse 53. **26.** What does St. John say of this miracle? Verse 54.

¹ While their reverence forbade impertinent questions, they were surprised and perplexed to find Jesus talking with a woman, particularly a Samaritan woman. It was contrary to rabbinical notions of propriety; it was a saying of a noted rabbi, "No man salutes a woman." Another said, "He who instructs his daughter in the law is as one who plays the fool." THOLUCK says, "According to Jewish rabbinical ideas, the female sex was regarded as incapable of religious instruction." Undoubtedly, woman owes the grand place she holds in Christian civilization to the teaching and, above all, to the example and spirit of Jesus.

² His words awakened her conscience, which soon told her all the rest.—WESLEY.

LESSON XVI.

JESUS IN THE SYNAGOGUE AT NAZARETH—REJECTED BY HIS OWN TOWNSMEN. Luke iv, 14-32.

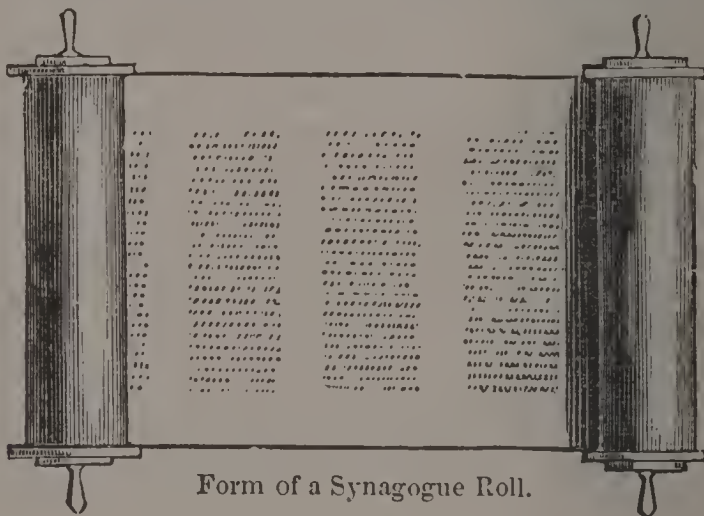
Reading Lesson: Isa. lxi.

Golden Text: Luke iv, 18, 19.

LESSON HYMN.

Blow ye the trumpet, blow,
The gladly-solemn sound;
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come;
Return, ye ransom'd sinners, home.

Ye who have sold for naught
Your heritage above,
Receive it back unbought,
The gift of Jesus' love;
The year of jubilee is come;
Return, ye ransom'd sinners, home.



Form of a Synagogue Roll.

QUESTIONS.

1. What does St. Luke say of the return of Jesus from Judea into Galilee? Verse 14. 2. What did Jesus do, and how was he at first received? Verse 15. 3. What town did he visit in the course of this preaching tour through Galilee? Verse 16, first part. (Compare Matt. ii, 23.) 4. What did he do on the Sabbath-day? Same verse. (Synagogue.¹ 5. What book, or roll, of the Scriptures was handed to him? Verse 17.² 6. What lesson, or text, did Jesus select? Isa. lxi, 1. 7. What was written there? Verses 18, 19. (Teacher will explain these terms. Verse 19 refers to the year of jubilee. See Lev. xxv.) 8. What did Jesus do when he had finished reading? Verse 20, first part. (See note 2.) 9. Did Jesus have the attention of his hearers? Same verse. (They were his neighbors; they all knew him; this was his first sermon there.) 10. How did Jesus begin his sermon? Verse 21. (No doubt Jesus then told the people *how* the prophecy of Isaiah was fulfilled in him, though St. Luke has only given us, at this point, his first words.) 11. How did the people listen to what followed these words? Verse 22, first part. (The sermon proper is not given; it came between what is in verse 21 and in verse 23. 12. How did they express their surprise? Same verse. (This is half wonder and half contemptuous incredulity.) 13. Jesus answered their thoughts rather than their words; what did he represent them as saying to him? Verse 23. (The reference is to the healing of the nobleman's son. John iv, 46-54.) 14. What did he say of the treatment prophets received in their own country? Verse 24.³ 15. How did the history of Elijah—here called Elias—illustrate what he had said in verse 24? Verses 25, 26. (See 1 Kings xvii, 9.) 16. What other case from Old Testament history did Jesus bring up? Verse 27. (2 Kings v; vii, 3.)⁴ 17. What effect followed our Lord's plain words, which showed up so clearly their bitter prejudices? Verse 28. 18. What did they do? Verse 29, first part. 19. What did they design doing? Same verse.⁵ 20. What is said of Jesus in the midst of all this uproar? Verse 30. (Teacher may compare John viii, 59; xviii, 6.) 21. To what place did Jesus go when he left Nazareth? Verse 31. 22. What is said of those who heard him preach there? Verse 32.

¹ *Synagogue*, from *sun*, together, and *ago*, I bring; hence it means a place of public assemblies. Verse 16 shows what had been the habit of Jesus while a resident of Nazareth: He attended the synagogue services on Sabbath. The Scriptures were written on rolls of parchment; these were fastened to two rollers with handles. They read from right to left, rolling off with the left hand, and on with the right.

² When any one stood up, signifying his desire to read the lesson for the day, having been called upon or recognized by the chief of the congregation, the *chazan*, minister or servant, (verse 20,) handed him the roll, which was taken out of the roll-chest with great reverence.—SUMMERS. They often sat to expound, but always stood to read, the Scriptures.

³ WHITBY paraphrases verse 24 thus: "No prophet is (so well) accepted in his own country (as elsewhere, they finding exceptions either against him for his parentage, verse 22; or his kindred, Mark vi, 3, 4; or his habitation, John i, 56; or his country, John vii, 52.)"

⁴ Jesus never worked miracles on demand, or to gratify idle curiosity. He could do nothing for those who insisted on seeing in order to believe.—NEANDER. Our Lord brings forward instances where the two greatest prophets in Israel were not directed to act in accordance with the proverb, "Physician, heal thyself;" but their miraculous powers were exerted on those who were strangers.—ALFORD.

⁵ Commenting on their fickleness, VAN OOSTERZEE says: "Not at Rome alone did the Capitoline border hard on the Tarpeian rock."

LESSON XVII.

A SABBATH-DAY IN CAPERNAUM.—Luke iv, 31-44;
Mark i, 21-39; Matt. viii, 14-17.

Reading Lesson: Isa. lix.

Golden Text: Heb. vii, 25.

LESSON HYMN.

Jesus, if still thou art to-day,
As yesterday, the same,
Present to heal, in me display
The virtue of thy name!

If still thou go'st about to do
Thy needy creatures good,
On me, that I thy praise may show,
Be all thy wonders show'd.

QUESTIONS.

1. Tell what you can of last Sunday's lesson—the preaching of Jesus at Nazareth, and his treatment by the Nazarenes. 2. Where did Jesus go on leaving Nazareth,¹ and what did he do on the Sabbath-days? Luke iv, 31. 3. What was the impression first produced by his preaching in Capernaum? Luke iv, 32. 4. Our lesson to-day is chiefly about the preaching and work of one Sabbath in Capernaum: who was present with the congregation on that occasion? Luke iv, 33. 5. What do we call such a man as is here described? A demoniac. 6. What does this mean? A man under the control of an evil spirit. 7. What did this possessed man do? Luke iv, 33, 34. (Mark i, 23, 24.) 8. It was the evil spirit that cried out “Let us alone,” etc.: what did Jesus do and say to the evil spirit?² Luke iv, 35. 9. What followed our Lord's command to this evil spirit? Same verse. (Mark i, 25, 26.) 10. What did the people think and say who heard and saw these strange things? Luke iv, 36. 11. Were these things kept secret? Luke iv, 37. (Mark i, 27, 28.) 12. What did this miracle show? The power and compassion of Jesus. 13. What can Jesus now do for us? Drive out of us all sinful dispositions. 14. Where did Jesus go from the synagogue? Luke iv, 38. 15. Who went with Jesus? Mark i, 29. (Andrew, it seems, lived with Peter.) 16. Who was sick at Peter's house? Mark i, 30. 17. What did Jesus do? Mark i, 31. 18. What took place at once? Same verse. 19. What proof did Peter's mother-in-law give that she was perfectly restored? 20. Now compare carefully Matt. viii, 14, 15; Mark i, 29-31; Luke iv, 38, 39: what do you learn from one account that is not in another?³ 21. What took place about sunset that Sabbath evening? Mark i, 32, 33. 22. What did Jesus do for these afflicted people? Mark i, 34. (Luke iv, 40, 41.) 23. What prophecy was fulfilled by these miracles of mercy? Matt. viii, 17. 24. What did Jesus do the next morning before day? Mark i, 35. 25. What is said of the people next morning? Luke iv, 42. (Mark i, 36, 37.) 26. Why would not Jesus spend more time at Capernaum then? Mark i, 33. 27. What did Jesus do? Mark i, 39. (Luke iv, 43, 44.)

¹ Luke says, “came down to Capernaum”—Nazareth being in the highlands, Capernaum on the lake shore. After this, Capernaum, more than any other town, was our Lord's place of residence, partly, perhaps, because it was convenient, partly, perhaps, because Peter, with whom Jesus seems to have lived, had his residence here.

² Jesus would not receive testimony to his claims as Messiah from such a source. Neither did his apostles afterward. Compare Acts xvi, 16-18.

³ He is immediately informed; goes at once from the synagogue; they brought Jesus to her room; he stood over her; touched her hand, rebuked the fever, and took her by the hand and lifted her up. He usually made some physical sign in such cases, suitable to the miracle he wrought, thus connecting the miracle-working power with himself, and eliciting the faith of the afflicted persons. See Mark i, 41.



CAPERNAUM.—RUINS AT TELL HUM.

No. 1.

LESSON XVIII.

SERMON ON THE MOUNT—THE BEATITUDES.

Matt. v, 1-12.

Reading Lesson: Psal. xxxvii, 1-29.

Golden Text: Matt. v, 6.

LESSON HYMN.

Holy Lamb, who thee confess,
Followers of thy holiness,
Thee they ever keep in view,
Ever ask, "What shall we do?"

Govern'd by thy only will,
All thy words we would fulfill,
Would in all thy footsteps go,
Walk as Jesus walk'd below.

QUESTIONS.

1. In what region did Jesus preach after the events mentioned in last Sunday's lesson? See Matt. iv, 23. 2. What did he do? Same verse. 3. What impression was made by his preaching and miracles? Matt. iv, 24.¹ 4. What did Jesus do, upon one occasion, when a great multitude of these people were about him? Verse 1.² (The Jewish teachers sat when they taught; the "disciples" were grouped around him; then came the people.) 5. What is said in verse 2? (Verse 2 indicates that this was a solemn, set discourse.) 6. What is all that is included in chapters v, vi, and vii generally called? Our "Lord's Sermon on the Mount." 7. How does Jesus begin his sermon? Verse 3. (Kingdom of heaven.) 8. Who are the truly "poor in spirit?" Those who deeply feel the ruin wrought by their sins and their need of a Saviour. 9. What is said of those who truly mourn on account of their sins? Verse 4. (There is no real comfort without pardon.) 10. What blessing awaits the meek, those who truly submit to Christ to learn and obey his will? Verse 5.³ 11. What does Jesus promise to those who hunger and thirst after righteousness? Verse 6. (Righteousness, hunger, and thirst—be filled.) 12. What is promised to the merciful? Verse 7. 13. Who shall see God? Verse 8. (Only the pure in heart can see God—that is, know him.) 14. What does Jesus say of peace-makers? Verse 9. (Christ is the great peace-maker; peace-makers are like him who is their "elder brother;" they, too, are called "children of God.") 15. What is promised to those who endure persecution for Jesus' sake? Verse 10. 16. What is said of those who are defamed in character for his sake? Verse 11. 17. What cheering words does Jesus say to his persecuted people? Verse 12, first part. 18. Into what noble company do their sufferings introduce them? Same verse, second part. (Compare 1 Kings xix, 2, 10; 2 Chron. xxxvi, 16; Neh. ix, 26; Dan. vi; Acts vii, 54-60; 2 Cor. xi, 24-27; Heb. xi, 33-38.) 19. Who, of all, has been the chief sufferer for righteousness' sake? Our Lord Jesus himself. 20. Can you now repeat, *accurately*, verses 3-12?

¹ Decapolis, as the name imports, (the ten cities,) was the general name of a canton, or confederation, of ten cities.

² It was probably some hill near Capernaum. Tradition is utterly worthless in identifying the *very* place. Superstition has made a bad use of the very few places, connected with the gospel history, that are supposed to be known.

³ The man who realizes his sinfulness is "poor in spirit;" he "mourns" the sins that make him poor in spirit. Therefore he is humble, submissive—*teachable* in the school of Christ. He is ready to "learn" of Christ who "is meek and lowly in heart." Such a man, and no other, will "inherit the land:" not riches nor power in this world, but all the blessings that the Gospel brings to man, for this life and for that which is to come.

LESSON XIX.

OUR LORD'S SERMON ON THE MOUNT.—(Continued.)

Matt. v, 13-20.

Reading Lesson: Phil. ii, 1-16.

Golden Text: John xv, 8.

LESSON HYMN.

Light of life, seraphic fire,
Love Divine, thyself impart;
Every fainting soul inspire,
Shine in every drooping heart:

Every mournful sinner cheer;
Scatter all our guilty gloom;
Son of God, appear! appear!
To thy human temples come.

QUESTIONS.

1. In our lesson to-day Jesus begins to describe the relations of Christians to the world: to what does he first compare them? Verse 13, first part. 2. What is salt useful for? 3. What is it necessary for? 4. What is meant by comparing Christians to salt? That as salt prevents putrefaction, Christianity saves the world from utter corruption. 5. What question does Jesus ask about the salt? Verse 13. 6. What is said of salt that has lost its saltiness?¹ Same verse. 7. To what does Jesus next compare all his true disciples? Verse 14, first part. 8. From whom do Christians get all the light that is in them? From Jesus, "the Sun of righteousness," "the true Light that lighteth every man." 9. What is said of a city set upon a hill? Same verse. 10. How are true Christians like a city set upon a hill? True religion is as certain to show itself as is a city built on a hill. 11. Why do men light candles? Verse 15. 12. What good will it do to cover a lighted candle with a bushel measure? (A man trying to hide real religion does this.) 13. What should Christians do with their light? Verse 16, first part. 14. Why should they let their light shine? Same verse. 15. In what way may we let our light shine? 16. What are "good works?" 17. God is here called "Father in heaven:" how may we truly honor him as our Father? By cheerful obedience to all his commandments. (Compare John xv, 8.) 18. Some of the people misunderstood the purpose of Jesus: what did he not come into the world to do? Verse 17. 19. What had he come to do? Same verse. 20. What did he say about the fulfillment of every thing in the law? Verse 18.² 21. What does Jesus say of the man who shall break the least commandment and teach men to do likewise? Verse 19, first part. 22. What of the man who tries to keep all the commandments and to persuade others to do so? Same verse.³ 23. What does Jesus say of the righteousness of his people? Verse 20. (Righteousness—scribes, Pharisees.)

¹ In the Valley of Salt, near Gebul, about four hours' ride from Aleppo, MAUNDRELL, a traveler, found saltless salt. In one place where some rock-salt had been exposed to rain, and sun, and air, it retained the grain and the sparkle, but not the savor. No process known to art can restore the saltiness to the salt that has lost it. The figure shows how utterly unchristianized are those who have lost their religion: yet we must not push the illustration so far as to deny repentance and restoration to apostates. For, as SUMMERS says, "He who first made the mineral can, indeed, impart to it afresh its saline property; so degenerate Christians can be restored by his grace if they will avail themselves of it." NEANDER says, "These words of his declare the fate of Christianity whenever it degenerates into dead forms and outward show. History affords the fullest and saddest commentary upon this prophetic passage."

² The *jot* is the letter *yod* (י), the smallest in the Hebrew alphabet; the *tittle* is the small point by which two very similar letters are distinguished—thus *resh* (ר) and *daleth* (ד) are distinguished from each other.

³ To violate purposely the least of God's laws is sinful; to teach men to do so is exceeding sinful. This verse demands obedience in all things, small as well as great, from a spirit of thorough loyalty to Christ Jesus.

LESSON XX.

OUR LORD'S SERMON ON THE MOUNT.—(Continued.)

Matt. v, 21-48.

Reading Lesson: Rom. xii.

Golden Text: Rom. xii, 2.

LESSON HYMN.

The thing my God doth hate,
That I no more may do,
Thy creature, Lord, again create,
And all my soul renew:

My soul shall then, like thine,
Abhor the thing unclean,
And, sanctified by love divine,
For ever cease from sin.

QUESTIONS.

1. What did Jesus say he had come to fulfill? Verse 17, last lesson.
2. Jesus now explains the true spirit and meaning of the commandments: what commandment does he quote? The sixth. 3. What had the Jewish teachers said of this commandment? Verse 21.¹ 4. But who besides the killer is in danger, according to Christ's doctrine? Verse 22.
5. What is the doctrine of this saying of Christ's? That hatred is murder in the heart. 6. What does Jesus say about reconciling differences between brethren? Verses 23, 24.² (Those who wont make friends have not the spirit of Christ.) 7. How does Jesus illustrate the importance of the speedy settlement of all troubles? Verses 25, 26.³ 8. Jesus next explains the seventh commandment: what is it? "Thou shalt not commit adultery." 9. What comment does Jesus make upon the true meaning of this commandment? Verse 28. 10. What do these words teach us? That impure thoughts lead to impure deeds, and that they, as well as the deeds, are sinful. 11. What does Jesus say of right eyes and right hands that offend—that is, lead us into sin? Verses 29, 30.
12. What do these verses teach us? That we must give up any thing, no matter how prized, that leads us into sin. (*Teacher may illustrate and enforce this principle.*) 13. What does Jesus next teach? The true doctrine of divorce. 14. What does Jesus say the true doctrine of divorce is? Verses 31, 32. 15. What subject does Jesus next explain? The doctrine of oaths. 16. What had been said of old time? Verse 33. (Forswear.) 17. What does Jesus say about various forms of swearing that were common in that day? Verses 34-36. (*Teacher should explain these verses.*) 18. What should we learn? The sinfulness and folly of profane swearing. (Jesus does not refer to oaths before the magistrate.) 19. How should Christians speak?⁴ Verse 37. 20. What saying from their old times did Jesus next mention? Verse 38.⁵ 21. What does Christ lay down as the true rule for his people? Verse 39. (Christians must not oppose violence with violence. Rom. xii, 18-21.) 22. How does Jesus further illustrate the peaceable spirit that Christians should show? Verses 40, 41. 23. What does he say of lending? Verse 42. (We should not always wait to be asked; *real need* is itself an asking. The professional beggar cannot quote this text in his demands upon the industrious.) 24. What other saying "by them of old time" does Jesus bring forward? Verse 43. (The first part is in the Bible, Lev. xix, 18; the second the Pharisees added—it is the doctrine of Satan.) 25. What does Jesus say about our enemies? Verse 44, first part. 26. What if they hate us and abuse us? Same verse, second part. 27. Why should we strive to obey this great law? Verse 45. 28. What

does he ask of those who only love their friends and salute their brethren? Verses 46, 47. (Publicans.) **29.** How does this part of our Lord's sermon close? Verse 48. (The words "even as," verse 48, do not signify equality, but resemblance.)

¹ The "judgment," verse 21, refers to a Jewish court composed of twenty-three men; the "council," verse 22, refers to the great Sanhedrin, the highest Jewish court, composed of seventy-two men; "hell-fire," verse 22, refers to the "Valley of Hinnom," a place infamous as the spot where children were once burned to death to Moloch, (2 Chron. xxxiii, 6.) The corpses of malefactors were cast into it, and all polluting things. Fires were kept perpetually burning to consume them.

² "The altar," verse 24, does not refer to the Lord's table. WATSON gives the sense: "No gifts at the altar are acceptable to God, or available to the worshiper, without penitence and charity."

³ There must be more in these verses than a mere caution against a quarrelsome and litigious spirit. ADAM CLARKE applies thus: "Thou art a sinner; God has a controversy with thee. There is but a step between thee and death. Now is the accepted time.... Delay not! Eternity is at hand; and if thou die in thy sins, where God is thou shalt never come."

⁴ An old spelling-book says: "He who swears will lie; he who lies will steal; and what bad things will he not do?"

⁵ See Exod. xxi, 23-25, for the law of Moses. This law required the punishment of injuries by the magistrate, not by the injured party.... Quarrelsome persons who are always going to law are not Christians.

LESSON XXI.

OUR LORD'S SERMON ON THE MOUNT.—(Continued.)

Matt. vi, 1-18; 16-18.

Reading Lesson: Matt. vi, 1-18.

Golden Text: Matt. vi, 3.

LESSON HYMN.

When, my Saviour, shall I be
Perfectly resign'd to thee?
Poor and vile in my own eyes,
Only in thy wisdom wise?

Only thee content to know,
Ignorant of all below?
Only guided by thy light;
Only mighty in thy might?

QUESTIONS.

1. What does Jesus say of doing good to be seen of men? Verse 1, first part. **2.** What of the reward of good deeds so done? Same verse, second part.¹ **3.** What did the hypocrites do? Verse 2, first part. **4.** Why did they take such pains to advertise their good deeds? Same verse. **5.** How do some people show the same spirit now? **6.** Do such people get what they seek? Verse 2, last part. (But they get no other reward.) **7.** In what spirit should Christians bestow alms and do all other good deeds? Verse 3. **8.** What does this mean? **9.** Why should Christians be thus modest and unpretentious in their good deeds? Verse 4.² **10.** How did hypocrites love to pray? Verse 5.³ **11.** Why? **12.** Do such persons have any reward? **13.** Should Christians display their prayerfulness after this fashion? **14.** To whom and in what spirit are we to pray if we are to be heard? Verse 6.⁴ **15.** What are Christians forbidden to do? Verse 7. **16.** Why should we avoid the vanity of the hypocrites and the folly of the heathen? Verse 8. **17.** Next Sunday our lesson will be on our Lord's prayer, verses 9-13; can you repeat it *accurately* now? **18.** How did the hypocrites do when they fasted? Verse 16. **19.** Did they have any reward? (But not the reward of God's blessing.) **20.** How should Christians behave when

they fast? Verse 17. **21.** Why? Verse 18. **22.** What is the great lesson we are to learn from the words of Jesus on good works, prayer, and fasting? That to please God we must be sincere, and free from all affectation in religion.

¹ Read again verse 20, chapter v. In verses 21-48 of chapter v, our Lord shows the true spirit of the laws of Moses—so abused and perverted by Pharisaic glosses and additions. He passes with verse 1 of chapter vi from doctrines to practices, and exposes and condemns all shams and hollow-heartedness. “Fallen Judaism,” says WHEDON, “gave alms, said prayers, and observed fasts, all for human eyes and ears.” Jesus forbids all ostentation and self-seeking in religious duties.

² Be not afraid that thy good work will be done so secretly that even God will not know it and find it again for its reward. He forgets no work of love. (Heb. vi, 10.) —STIER.

³ The Jews usually *stood* to pray; our Lord’s words are not directed against the *posture*, but the *spirit*, of these hypocrites. Yet our Lord generally kneeled. So Paul, see Acts xx, 36; xxi, 5; Eph. iii, 14, etc. So Peter, Acts ix, 40.

⁴ “Closet” means any private place. We must not take this in the mere letter. There is no charm in praying in a room with the door shut. The truly devout will every-where find a closet. QUESNEL says: “The heart is the closet to which we should retire, and shut the door, even in public prayer.” There is no growth in grace without secret prayer.

LESSON XXII.

THE LORD’S PRAYER. Matt. vi, 9-15. (Compare Luke xi, 1-4.)

Reading Lesson: Luke xviii, 1-17. Golden Text: 1 Thess. v, 17.

LESSON HYMN.

Our heavenly Father, hear
The prayer we offer now:
Thy name be hallow’d far and near;
To thee all nations bow.

Thy kingdom come; thy will
On earth be done in love,
As saints and seraphim fulfill
Thy perfect law above.

QUESTIONS.

1. How did the Pharisees pray? Verse 5. **2.** How should Christians pray? Verse 6. **3.** Why do the heathen make many and long prayers? Verse 7. **4.** Why should Christians be unlike the heathen in their prayers? Verse 8.¹ **5.** Jesus gives us here a model prayer: can you repeat it accurately? (Ask each one in turn.) **6.** How does the prayer begin? Verse 9. **7.** What do you learn from the first words of the prayer? That the great God is our Father.² **8.** What is the first petition, and what does it mean? Verse 9, last part. **9.** What is the second petition? Verse 10, first part. **10.** What is God’s kingdom? **11.** What is meant by its coming in our hearts, and in the world at large? **12.** What is the third petition? Verse 10, second part.³ **13.** How is God’s will done in heaven? Promptly, fully, constantly, cheerfully, lovingly. **14.** What is the fourth petition? Verse 11. **15.** What does this teach us? Our entire dependence upon God. **16.** What else? Contentment with what God gives.⁴ **17.** What is the fifth petition? Verse 12. **18.** How are we encouraged to forgive our enemies? Verse 14. **19.** What if we do not forgive them?⁵ Verse 15. **20.** What is the sixth petition? Verse 13, first part. **21.** What does this mean? That we may be kept from and delivered out of all circumstances and influences that lead us to sin. **22.** What is the doxology of the Lord’s prayer? Verse 13, second part. **23.** What does “Amen” mean? So let it be.

¹ We are not to imitate either the Pharisees or the heathen. God is not to be importuned to hear prayer that he may be rid of us; he is our Father, and loves us; he is our God, and "knoweth what things we have need of before we ask him."

² A few among many proof-texts of the divine fatherhood: Matt. vi, 9; vii, 11; xxvi, 29; John vi, 45; viii, 16-18; xiv, 16; xv, 16; xvi, 28; Acts i, 7; Heb. xii, 5-11, etc.

³ The first and third petitions guard us against worldly notions of God's kingdom. The first three petitions refer to God; the other three to our own wants.

⁴ We must ask only that which is *essential* to our support, God having promised neither *luxuries* nor *superfluities*.—CLARKE. Under the name of "bread" is doubtless comprehended all that is necessary for sustaining nature; and so meat, and drink, and clothing.—WHITBY.

⁵ Give us, O Lord, redemption in thy blood, even the forgiveness of sins: as thou enablest us freely and fully to forgive every man, so do thou forgive all our trespasses!—WESLEY.

LESSON XXIII.

OUR LORD'S SERMON ON THE MOUNT.—(Continued.)

Matt. vi, 19-34.

Reading Lesson: Eccles. xii.

Golden Text: Matt. vi, 33.

LESSON HYMN.

My God, my portion, and my love,
My everlasting all,
I've none but thee in heaven above,
Or on this earthly ball.

Let others stretch their arms like seas,
And grasp in all the shore:
Grant me the visits of thy face,
And I desire no more.

QUESTIONS.

1. What does Jesus say his people must not do? Verse 19, first part.¹
2. Wherein is the folly of laying up treasures upon earth? Same verse, second part. (Moth, rust.)
3. Why is it our highest wisdom to lay up treasures in heaven? Verse 20. (Compare 2 Cor. iv, 18; 1 Pet. i, 4.)
4. What is it to lay up treasures in heaven? 5. Where will our hearts be? Verse 21.²
6. What does Jesus say of the single eye? Verse 22. (The eye and the light; the conscience and God's truth.)
7. What is said of the evil eye—the corrupted conscience? Verse 23. (To the blinded eye there is no light; the evil conscience is moral darkness.)³
8. Why cannot we serve two masters? Verse 24, first part.
9. What can we not do if we serve God? Same verse. (Manimon, riches, that is, whatever worldly interest or pleasure that draws us from God.)
10. How does Jesus guard us against being over-anxious about any thing worldly and temporal? Verse 25.⁴
11. How are we taught trust in providence by God's care of the birds? Verse 26.
12. What is the purpose of the question in verse 26? 13. How are we shown the folly of anxiety about worldly things? Verse 27. (The folly of fretting.)
14. What should we learn from God's care of the flowers? Verses 28, 29.⁵
15. How does Jesus reprove our unbelief from this example? Verse 30.
16. What lessons of trust and contentment should we learn from these illustrations of God's providence over all his works? Verse 31.
17. If we give way to distrust and excessive care are we better than the heathen? Verse 32.
18. Why should we not ask the questions contained in verse 31? Verse 32, second part.
19. What is, for all men, the first and most important thing to do? Verse 33, first part.
20. What promise encourages us to seek God's kingdom first? Same verse, second part.
21. How does our lesson conclude to-day? Verse 34.

¹ From cautions against the hypocrisy of formalists, the discourse naturally passes to the *entire dedication of the heart to God*, from which all duties of the Christian should be performed.—ALFORD.

² No man ever went to heaven whose heart was not there before him.—DR. SOUTH.

³ As to natural sight, every thing depends on a right condition of the eye. If the eye be "evil," blind, or imperfect, there may be light but no clear seeing. The eye cannot see without light; there must be the sun as well as the eye. The conscience sees nothing without the light—"the true light which lighteth every man that cometh into the world."

⁴ This saying does not condemn thrift and prudence, but excess of care. In the old English use, "take thought" was equivalent to anxious and excessive care. Thus SHAKESPEARE ("Julius Cesar") has it: "Take thought and die for Cesar." And BACON is cited as saying, "Queen Catharine Parr *died of thought*." He whose "cares of this world" withdraw his heart from the heavenly treasure, "takes thought" in the sense of the text.

⁵ The flowers, although they bloom for a day and are so frail, are arrayed in matchless beauty. Man, made in God's image and the heir of both worlds, is the object of God's especial care. God is his father, and provides for his entire existence whatever is needful and good for him.

LESSON XXIV.

OUR LORD'S SERMON ON THE MOUNT.—(Continued.)

Matt. vii, 1-12.

Reading Lesson: 1 Cor. xiii.

Golden Text: Matt. vii, 12.

LESSON HYMN.

Loving Jesus, gentle Lamb,
In thy gracious hands I am;
Make me, Saviour, what thou art,
Live thyself within my heart.

I shall then show forth thy praise,
Serve thee all my happy days,
Then the world shall always see
Christ, the holy Child, in me.

QUESTIONS.

1. What does Jesus forbid in the first verse of our lesson to-day?
2. What does this mean? That we must not judge people hastily and uncharitably.
3. What shall happen to those who so judge their fellow-men? Verse 2. (The measure you mete.)
4. What is said, verse 3, to show how foolish and wicked hasty and uncharitable judgments are?
5. How is this folly and sin further shown? Verse 4.
6. What is said, verse 5, to all uncharitable hypocrites?¹
7. What are Christians cautioned not to do? Verse 6,² first part.
8. Why? Same verse.
9. Our Saviour now instructs us on the subject of prayer, and encourages us to pray; what does he tell us to do? and what does he promise? Verse 7. (Three earnest words: ask, seek, knock.)
10. How is this said in a different way, to make us sure of an answer to our prayers?
11. How is praying like asking, seeking, knocking?
12. When people lose precious things they seek very earnestly; how should we seek God's blessing? (Compare Luke xv, 3-11.)
13. Our Saviour now encourages us to pray; with what words? Verse 9.
14. What else in the same line of illustration? Verse 10. (There are wicked fathers, yet none so mean as to give a stone for bread, a serpent for a fish.)
15. What question does Jesus now ask to make us sure that our Father in heaven will bless us? Verse 11.
16. "*How much more?*" By so much as God is greater, wiser, better than any earthly father. (Compare Luke xi, 13.)
17. What does Jesus say, in another place, (John xvi, 23,) to encourage us to pray? "Whatsoever ye shall ask the Father in my name, he will give it you."
18. What is the sum of our neighborly duties? Verse 12.
19. What has this sentence been called? "The golden rule."
20. Can you repeat it exactly?
21. What does it forbid? Doing any evil to our neighbor.
22. What does it com-

mand? Doing him all the good we can. **23.** What is said in another place (Matt. xxii, 39) on this subject? "Thou shalt love thy neighbor as thyself." **24.** How can we live up to this golden rule? By the help of the Holy Spirit. **25.** How can we secure this help? By earnest prayer. (Read again Luke xi, 13.)

¹ The mote is a small splinter, and the beam is a whole rafter.—WHEDON STIER hits the exact sense: "But what is the beam? Just what thou now actest; thine incompetent, hasty, uncharitable, assuming judgment, is this beam." Thus: a person might be named who refused lodging to a preacher because he did not *share*! Charity is a great grace; uncharity a great sin. He who, forgetting his own sins, delights in uncharitably picking at his brother's faults, is a hypocrite. We are not to be blind to our brother's faults, only we must clear our own eyes, that we may see how to remove them. Gal. vi, 1, describes the spirit in which a Christian should undertake to cure the "fault" of "a brother."

² Here we meet the other extreme—too much severity and too much laxity. We are to refrain from judging without knowledge, love, or necessity; yet a dog is to be accounted a dog, and a swine a swine.—BENGEL. It would be a sad abuse of verses 1-5 to be as tolerant of falsehood as of truth. It would contradict the prophets, (Isa. v, 20; Ezek. xiii, 10,) and condemn Jesus himself, (Matt. xxiii, 14-33.) Verse 20 lays down the rule by which Christians are to make up necessary judgments on others: "By their fruits ye shall know them."

LESSON XXV.

OUR LORD'S SERMON ON THE MOUNT.—(Concluded.)

Matt. vii, 13-29.

Reading Lesson: Matt. vii.

Golden Text: Eccles. xii, 13.

LESSON HYMN.

Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;

Hide me, O my Saviour, hide,
Till the storm of life be past;
Safe into the haven guide,
O receive my soul at last!

QUESTIONS.

1. What is said, verse 13, of the strait gate? (Strait means narrow.)
2. What is said of the wide gate and the broad way of sin? Same verse.
3. What more is said of the strait gate and the narrow way? Verse 14.¹
4. Since all may be saved, why are any lost? They do not find the way because they do not seek it aright. (Compare Luke xiii, 24; John iii, 19, 20, and 2 Cor. iv, 3, 4.)
5. Of whom must Christians beware? Verse 15.
6. How do they come, and what are they? Same verse. (False prophets, who tell of an easy way to heaven, or some other way than Christ's.)
7. How may we certainly know these false prophets? Verse 16.
8. How will a good tree show its goodness? Verse 17, first part.
9. How will a bad tree show its badness? Same verse. (A good life comes from a good heart; a bad life from a bad heart.)
10. What cannot be? Verse 18. (The heart must be good if the life is good. See John iii, 3, 5, 6.)
11. What is done with bad trees? Verse 19.²
12. What must be the fate of such as will not come to Christ that they may become good?
13. What is the certain test of real character? Verse 20.
14. Who alone will be saved? Verse 21.
15. What does this verse mean? That a mere profession of religion cannot save the soul.
16. Who alone has religion? Verse 21, second part.
17. How

will the hypocrite's hope be disappointed? Verses 22, 23.³ **18.** What does Jesus say of the man who hears, *and does*, his commandments? Verse 24. **19.** How was the foundation of the wise man's house tried and tested? Verse 25. **20.** Did it fall? **21.** Why not? **22.** What does Jesus say of the man who hears, but will not do, his words? Verse 26. **23.** Did the foundation of the foolish man's house suffer any trial of its strength? Verse 27. **24.** With what result? **25.** Why did it fall? **26.** What sort of a fall was it?⁴ **27.** What did the people think of Christ's preaching? Verses 28, 29. **28.** Are you building on the rock, or on the sand?

¹ Why is the way of destruction so broad and easy, and the way of life so narrow and difficult? Because our fallen nature is set against the principles and practice of that life of holiness that is set forth in the sermon. Truly, "the carnal mind is enmity against God." The straitness is not in any lack of God's plan of salvation; the Gospel can save every man as easily as one man. Nor is the life of religion itself cramped and meager. Far from it; here is the only true peace and real joy. "Her ways are ways of pleasantness, and all her paths are peace." Prov. iii, 17.

² How dreadful, then, is the condition of that teacher who hath brought no sinners to God.—WESLEY.

³ The doom of the hypoeritical prophets introduces the doom of all hypoerites, and brings on the solemn close of the whole, in which the hypoerite and the true disciple are parabolically compared.—ALFORD. No high professions, no baptismal ordinances, no church-membership, no ministerial garb, no pulpit popularity, not even revivals under our labors, are sure tests of our acceptance at the final judgment.—WHEDON.

⁴ It was a "great fall" in three particulars: It fell at the *wrong time*—when it was most needed; it was *too late to build another*; it carried down a *human soul*.

LESSON XXVI.

REVIEW LESSON.

Reading Lesson: Matt. v, 1-20.

Golden Text: Matt. vii, 20.

(Read carefully, during the week, the text of the different lessons, and be prepared for any questions the superintendent or pastor or teacher may ask.)

LESSON HYMN.

Jesus, take all the glory:	Thee gladly we acknowledge
Thy meritorious passion	Our only Lord and Saviour,
The pardon bought, Thy mercy brought	Thy name confess, Thy goodness bless,
To us the great salvation.	And triumph in thy favor.

THE OUTLINE.

XIV. *Jesus at Jacob's Well.* John iv, 1-26.—Jesus goes into Galilee, (1-4.)—He asked water of the woman of Samaria, (6-9.) The living water, (10-15.) The woman's conscience awakened, (16-19.) The true worship of God, (20-24.) Jesus reveals himself as the Christ, (25, 26.)

XV. *Two Days with the Samaritans. Jesus Heals a Nobleman's Son.* John iv, 27-54. The water-pot left, (28-30.) The principle of the spiritual harvest, (31-38.) Preaching to the Samaritans, (39-43.) The nobleman's son healed, (43-54.)

XVI. *Jesus in the Synagogue at Nazareth—Rejected by his own Townsmen.* Luke iv, 14-32.—The occasion and the text of Christ's sermon, (14-19.) The sermon itself, (20-27.) The Nazarenes reject him and seek to slay him, (28-32.)

XVII. *A Sabbath-day in Capernaum.* Luke iv, 31-44; Mark i, 21-39; Matt. viii, 14-17.—Preaching in Capernaum, (Mark i, 21, 22.) Jesus casts out a devil from one possessed, (Mark i, 23-28.) Heals Peter's wife's mother, (Mark i, 29-31.) Heals the sick multitudes, (Mark i, 32-34.)

XVIII. *The Sermon on the Mount.* Matt. v, 1-12.—The occasion, (1-2.) The beatitudes. The "poor in spirit;" "they that mourn;" "the meek;" "hunger and thirst after righteousness;" "the merciful;" "the pure in heart;" "the peacemakers;" "persecuted for righteousness' sake," etc.

XIX. *The Sermon on the Mount, (continued.)* Matt. v, 13-20.—Christians as "salt of the earth," "light of the world," and "cities set upon hills." Christ came to fulfill the whole law. The religion of scribes and Pharisees defective.

XX. *The Sermon on the Mount, (continued.)* Matt. v, 21-48.—True meaning of the sixth and seventh commandments, (21-30.) The true law of divorce, (31, 32.) The law of oaths, (33-37.) The law of retaliation, (38-41.) The law of love and hatred, (42-48.)

XXI. *The Sermon on the Mount, (continued.)* Matt. vi, 1-8; 16-18.—Sincerity in alms, (1-4.) Sincerity in prayer, (5-8.) Sincerity in fasting, (16-18.)

XXII. *The Lord's Prayer,* (Matt. vi, 9-15.)—The preface; the six petitions; the doxology.

XXIII. *The Sermon on the Mount, (continued.)* (Matt. vi, 19-34.)—Treasure in heaven, (19-21.) The single eye, (22, 23.) "Ye cannot serve God and mammon," (24.) Trust in God's providence, (25-32.) God's kingdom first, (33, 34.)

XXIV. *The Sermon on the Mount, (continued.)* Matt. vii, 1-12.—On judging our brother, (1-6.) Encouragement to prayer, (7-11.) The golden rule, (12.)

XXV. *The Sermon on the Mount, (concluded.)* (Matt. vii, 13-29.) The strait gate and the narrow way, (13, 14.) False prophets, (15-20.) The final ruin of the self-deceived, (21, 22.) The final test, (24-27.) The authority of Christ's preaching, (28-29.)

LESSON XXVII.

JESUS CLEANSSES A MAN FULL OF LEPROSY. Matt. viii, 1-4; Mark i, 40-45; Luke v, 12-15.

Reading Lesson: **Psa. li.**

Golden Text: **Psa. li, 7.**

LESSON HYMN.

I am all unclean, unclean,
Thy purity I want;
My whole heart is sick of sin,
And my whole head is faint:

Full of putrefying sores,
Of bruises, and of wounds, my soul
Looks to Jesus, help implores,
And gasps to be made whole.

QUESTIONS.

1. What did the people think of the sermon on the mount? Matt. vii, 28, 29. 2. Who followed Jesus as he came down from the mountain? Matt. viii, 1. 3. Who came to Jesus, and what did he do? Matt. viii, 2, first part. 4. How do Mark and Luke express the action that is in Matthew called worship? See Luke v, 12; Mark i, 40, 41.

5. Did this man have a bad case of leprosy? Luke v, 12. **6.** The teacher should give the class some idea of the dreadful disease of which this man was "full!"¹ **7.** What was one of the characteristics of this dreadful disease? It was incurable by man's art. **8.** What did this poor man say? and how did he say it? Mark i, 40. (He realized his helplessness—all depended on Jesus; if he would not, there was no hope; no other could.) **9.** How did the blessed Saviour feel when he saw this poor leper lying at his feet? Mark i, 41. (Compassion—this is his feeling toward all poor sinners that come to him.) **10.** What did Jesus do before answering a word? Same verse. **11.** Why did Jesus touch him? To let him know that he was as willing as able to cleanse him.² **12.** What did Jesus say as soon as he touched him? Same verse. (It is not simply, I am willing, but "I will"—the language of divine authority.) **13.** What was the result? Mark i, 42. (Type of the soul-cleansing that Christ works in all who truly come to him.) **14.** What directions did Jesus give the man? Mark i, 44.³ **15.** The grateful man spread the news every-where; what was the result? Mark i, 45. (See Luke v, 15, 16.) **16.** How is leprosy like sin? It is hereditary. **17.** How is it further like sin? It is loathsome. **18.** In what else is it like sin? It is incurable by human art. **19.** In what else? It ends in death; so does sin. **20.** What should we learn from the example of this leper? To go to Jesus—at once and earnestly. **21.** How does Jesus feel toward penitent sinners? He is "moved with compassion on them." **22.** What will he do for sinners who truly go to him? He will touch, and cleanse, and save them. **23.** What would have happened had this man not gone to Jesus? His leprosy would have killed him. **24.** What might have happened had he then put off going? He might never have had another chance. **25.** When and how should sinners go to Jesus? **26.** What if they put it off?

¹ Lev. xiii and xiv describe the disease, and contain the Mosaic enactments respecting it. Special cases are mentioned, Num xii, 10; 2 Kings v; xv, 5; 2 Chron. xxvi, 19-21, etc. Of the disease itself, TRENCH says: "Leprosy was nothing short of a living death, a corrupting of all the humors, a poisoning of the very springs of life; a dissolution, little by little, of the whole body, so that one limb after another actually decayed and fell away." We are not to read the Mosaic laws concerning leprosy as simply, or chiefly, sanitary. ALFORD says: "The disease was specially selected as being the most loathsome and incurable of all, to represent the effect of the defilement of sin upon the once pure and holy body of man. The leper was the type of one dead in sin." (Compare Num. xix, 6, 13, 18, with Lev. xiv, 4-7.) TRENCH says: "He was himself a dreadful parable of death. He bore about him the emblems of death." Psa. li, 7, echoes the Mosaic teaching. (Compare Lev. xiv, 4, 6, 49.)

² Each evangelist mentions this touch. It was most significant. No other would touch him that way. When the man felt the hand, he knew that Jesus was willing. It showed him the heart of Jesus. It strengthened the leper's faith, and prepared his heart to receive the "I will, be thou clean," which followed the touch. This touch symbolizes to us all the relation of Jesus to sinful and suffering humanity. He "touches" men. "He himself bare our sicknesses." It was, according to the letter, contrary to the law to touch a leper; it would have defiled another, (Lev. xiii, 44-46.) "But," as WHEDON says, "here was a finger which could contract no uncleanness; impurity fled from its approach; it purified what it touched." And Christians, if they would do good, must *touch men*. ELIZABETH FRY was not defiled by reading the Scriptures to prisoners in Newgate jail.

³ The reason is obvious: that the priest might pronounce him clean, according to his office in such cases, on an unbiased judgment of the facts.—WATSON. But consistently with this motive, another, as LANGE says, "Jesus wished to prevent a concourse of the people and enthusiastic outbursts on their part." The man's injudicious expressions of gratitude quickly produced the very state of things Jesus sought to avoid. Mark i, 45.

LESSON XXVIII.

THE STILLING OF THE TEMPEST. Matt. viii, 18-27; Mark iv, 35-41; Luke viii, 22-25.

Reading Lesson: Matt. viii, 1-27.

Golden Text: Isa. xxvi, 3.

LESSON HYMN.

Lord, whom winds and seas obey,
Guide us through the wat'ry way;
In the hollow of thy hand
Hide, and bring us safe to land.

Jesus, let our faithful mind
Rest, on thee alone reclined;
Every anxious thought repress,
Keep our souls in perfect peace.

QUESTIONS.

1. What did you learn last Sunday about leprosy? and a certain leper who came to Jesus? 2. Jesus had, on one occasion, taught the people in many parables: what did he say to his disciples late in the evening?¹ Mark iv, 35. (The parables were delivered on the western side of the lake of Gennesaret; they now went over to the eastern side.) 3. What became of the multitude that listened to the parable? Mark iv, 36. 4. Who came to Jesus just as they were about to start across the lake? Matt. viii, 19. 5. What did the scribe say? Same verse. 6. What did Jesus answer to his offer to become a disciple? Matt. viii, 20. (Compare Luke ix, 57, 58.) 7. How did Jesus test the scribe's earnestness?² 8. What did one of his disciples say to him? Matt. viii, 21. 9. What answer did Jesus give him? Matt. viii, 22.³ 10. How did Jesus enter the boat? Mark iv, 36. 11. Was his the only boat? Same verse. 12. What happened as they sailed along? Luke viii, 23. (He was weary with the toils of the day.) 13. In what part of the boat was Jesus asleep? Mark iv, 38.⁴ (Pillow, a boatman's cushion.) 14. How is the storm described by each evangelist? Compare Matt. viii, 24; Mark iv, 37; Luke viii, 23.⁵ 15. What did the disciples do and say in awaking Jesus? Matt. viii, 25; Mark iv, 38; Luke viii, 24. 16. What did Jesus first do? Matt. viii, 26. (Their want of faith distressed him more than the storm did.) 17. What did he do after chiding them for their want of faith? Same verse. 18. What did he say when he rebuked the sea? Mark iv, 39. 19. What followed his words? Same verse. 20. He seems to have reproved their unbelief *after* as well as before stilling the tempest. Compare Matt. viii, 26 and Mark iv, 40. 21. What effect was produced on the disciples? Mark iv, 41. 22. What did the cleansing of the leper show? Christ's power over incurable disease. 23. What does the stilling of the tempest show? His power over the uncontrollable forces of nature. 24. What do all his miracles prove? That Jesus Christ is God. 25. What besides power do his miracles show? Wisdom and love. 26. What can he give to storm-tossed hearts? Perfect peace.

¹ As to the order of events, the stilling of the tempest came first before the healing of the demoniac in Gadara, and, as most authorities say, just after the parable recorded in Matt. xiii.

² Perhaps this scribe came to Jesus with unworthy motives—for the sake of the "loaves and fishes." Perhaps he had some better spirit, but lacked earnestness and depth of conviction. We hear no more of him; he failed under our Lord's test. His ardor seems to have cooled when he saw how poor this "Son of man" was, who was poorer than the foxes and the birds.

³ He seems to have been a disciple in this—he was an attendant on Christ's ministry. But he was called to closer discipleship. Compare Luke ix, 60. Jesus, who read his heart, rejected his plea. STIER says: "This man was in actual danger of burying himself again while burying his father." There is a solemn lesson here



LAKE OF GALILEE.

No. 1.

for us all: "In cases of collision and critical times of decision" we must decide *for* Christ at whatever cost.

⁴ MACGREGOR says: "The stern in ancient ships was much higher than the prow, ...making a safe and sloping place where our Saviour slept in the storm."

⁵ Luke says the "storm *came down*." MACGREGOR describes a storm on the lake of Gennesaret as *coming down*: "The torrent of heavy, cold air was pouring over the mountain crests into the deep cauldron of the lake below—a headlong flood of wind—like a water-fall into the hollow." The lake of Galilee is at the bottom of a volcanic basin, six hundred and fifty-three feet below the level of the Mediterranean.

LESSON XXIX.

HEALING OF THE DEMONIACS IN THE COUNTRY OF THE
GADARENES. Matt. viii, 28-34; Mark v, 1-20;
Luke viii, 26-39.

Reading Lesson: Mark v, 1-20.

Golden Text: Matt. xxviii, 18.

LESSON HYMN.

Cast out thy foes, and let them still
To Jesus' name submit;
Clothe with thy righteousness, and heal,
And place me at thy feet.

From sin, the guilt, the power, the pain,
Thou wilt redeem my soul:
Lord, I believe, and not in vain:
My faith shall make me whole.

QUESTIONS.

1. Recall last Sunday's lesson? 2. The little lake was only about seven miles wide: into what country did Jesus and his disciples come when they had crossed over? Mark v, 1. (See Appendix.) 3. Who met Jesus as soon as he landed? Mark v, 2. (Matthew, chap. viii, 28, speaks of "two;" Mark and Luke mention only one, perhaps the fiercer of the two.)¹ 4. What was the matter with the man? Verse 3. (Compare Matt. viii, 28, and Luke viii, 27.) 5. Describe the demoniac's condition and appearance. Compare Matt. viii, 28; Mark v, 2, 3; Luke viii, 27. 6. Had any succeeded in confining him? Mark v, 3, 4. 7. How does Mark describe the conduct of this fierce demoniac? Verse 5.² 8. What do you learn from Luke viii, 27, not mentioned by the other evangelists? 9. What did the demoniac do as soon as he saw Jesus? Mark v, 6. ("Worshiped," here, means simply that he fell down before Jesus.) 10. What did he say to Jesus? Verse 7. (*Teacher will compare Matt. viii, 29, and 2 Pet. ii, 4, and Jude 6.*) 11. What had Jesus said to the demon before he began to cry out? Verse 8. (So Luke viii, 29.)³ 12. What did Jesus ask the man? Mark v, 9. 13. What did the chief demon, using the man's tongue, answer? Same verse. (Legion.) 14. What did this demon beg for himself and the other evil spirits? Verse 10. 15. What was close by? Verse 11. 16. What did all the demons beg of Christ? Verse 12.⁴ 17. What did the demons do when they were driven out of the man? Verse 13. 18. What became of the swine at once? Same verse. (The "whole herd" went in, Matt. viii, 32.) 19. How many were in the herd? Same verse. 20. What did the keepers of the hogs do when they saw what was done? Verse 14. 21. What did the people in the city—the owners of the swine, with the crowd, no doubt—do when they heard the news? 22. What did they see? Verse 15. (Compare Luke viii, 27.) 23. What effect had these things on the minds of the people? 24. Could they have any doubts as to how the man was freed from the demons? Verse 16. 25. What did the Gadarenes, when they understood the whole matter,

ask of Jesus? Verse 17.⁵ **26.** How did the man who had been saved show his gratitude and love? Verse 18. **27.** Why did Jesus decline his request? Verse 19. **28.** Did the man obey Jesus? Verse 20. (So Jesus left one true witness among the Gadarenes.)

¹ This idea is confirmed by the consideration that two demoniacs would not have been associated, unless the one had been dependent on the other.—**LANGE.**

² **MACGREGOR** ("The Rob Roy on the Jordan") discovered several places in this region abounding in caves, that might naturally have been used for tombs.

³ Luke states that Jesus commanded the demons to come out of the man before they begged for forbearance; Mark gives the word of command; Matthew's account supposes it.

⁴ The demons see that they must go, and so beg that they may, at least, stay awhile longer in a country so congenial to their tastes. And, truly, a country that begged Jesus to go out of it (Matt. viii, 34) suited them well. Gadara suited them vastly better than "the deep," (Luke viii, 31,) "the bottomless pit," "hell." (Rev. ix, 1, 2; xx, 1, 3, etc.) They will even enter the swine, if they can stay out of "the deep," and near their chosen seat—the country of the Gadarenes. Comparing the three accounts, we find that they had "leave" to "enter the swine."

⁵ The demons were, no doubt, surprised at the turn of affairs: the devil sometimes overreaches himself. The demons did not anticipate that their newly-found victims would dispossess themselves so summarily. It will not do to say the demons drowned the swine to be revenged—the Gadarenes were their friends. There is no proof that swine-raising was an illicit business with this people; the Gadarenes were not Jews. But they deserve punishment for their avarice. On their blind request, **STIER** says: "He who does not desire Jesus as he is and as he acts, the Ruler of hell, the Lord of nature, the Physician and Healer of men, may beseech him to depart, whether courteously or ungraciously, and have his request granted."

LESSON XXX.

**JESUS RAISES TO LIFE THE DAUGHTER OF JAIRUS, AND
HEALS A SICK WOMAN ON THE WAY. Matt. ix,
18-26; Mark v, 21-43; Luke viii, 40-56.**

Reading Lesson: Mark v, 21-43.

Golden Text: 1 Cor. xv, 26.

LESSON HYMN.

Behold the blind their sight receive |
Behold the dead awake and live!

The dumb speak wonders! and the lame
Leap like the hart, and bless his name!

QUESTIONS.

1. What was the subject of last Sunday's lesson? **2.** Where did Jesus go after leaving the country of the Gadarenes? Mark v, 21. (Nigh unto the sea—Capernaum.) **3.** How did the people receive him? Luke viii, 40. **4.** Who came to Jesus, and what did he do and say? Mark v, 22, 23.¹ (It seems to have occurred soon after the landing.) **5.** What did Jesus do? Verse 24. (Went with him *at once*. Matt. ix, 19.) **6.** Who went along with Jesus and his disciples? Mark v, 24 and Luke viii, 42. ("Rudeness, curiosity, and good will were mingled in the motley crowd.") **7.** As they went along an afflicted woman approached Jesus; how is her case described? Mark v, 25, 26. **8.** She had heard of Jesus, perhaps of the stilling of the tempest and the healing of the demoniac that day: what did she do? Verse 27.² **9.** What did she say in her heart as she touched his garment? Verse 28. **10.** What was the result? Verse 29. **11.** What is said of Jesus at this moment? Verse 30. **12.** What did the disciples ask, as if surprised at his question? Verse 31.³ **13.** Why did Jesus look around him? Verse 32.

14. What is said of the woman when Jesus looked round? Verse 33. **15.** How did Jesus comfort the poor woman? Verse 34. (How tenderly compassionate his words!) **16.** While these things were taking place messengers came from the ruler's house: what bad news did they bring? Verse 35. **17.** Jesus heard the message and was first to speak: what did he say to Jairus? Verse 36. (This, with the miracle he had just witnessed, reassured the sorely distressed father, to whom the short delay must have been a great trial.) **18.** Whom did he allow to follow him? Verse 37. **19.** What did Jesus see and hear when he entered the house? Verse 38. (Compare Matt. ix, 23.)⁴ **20.** What did Jesus say to the mourners? Verse 39.⁵ **21.** What did the mourners do when they heard the words of Jesus? Verse 40, first part. **22.** Whom did Jesus take with him into the room where the little girl lay dead? Verse 40. (Peter, James, and John were present. See Luke viii, 51.)⁶ **23.** What did Jesus do and say when he raised the dead child to life? Verse 41. (Compare Matt. ix, 25 and Luke viii, 54.) **24.** What followed his touch and his words? Verse 42. **25.** How old was she? Same verse. **26.** Did the child come to life at once? Luke viii, 55. **27.** What did the people think? **28.** What did he tell the parents to do? Mark v, 43. **29.** What not to do? Same verse. (But the prohibition was not observed. Matt. ix, 26.) **30.** Recall the wonderful miracles in our last four lessons—all showing Jesus to be an Almighty Saviour.

¹ "Even now dead," means in a dying condition, for Mark says, "lieth at the point of death," and Luke. "she lay a dying." Matthew omits the message that met them on the way, and states the case concisely. A father so distressed and urgent would naturally repeat his statements, varying them with his alternations of hope and fear.

² Matthew says "hem;" Luke, the "border of his garment." She touched the tassel of threads that hung from one of the four corners of his upper garment. Compare Num. xv, 38, 39; Deut. xxii, 12.

³ It is evermore thus in his Church. Many "throng" Christ; his in name; near to him outwardly; in actual contact with the sacraments and ordinances of his Church; yet not *touching* him because not drawing nigh in faith; not looking for, and therefore not obtaining, life and healing from him, and through these.—TRENCH. There was an element of superstition in the touching of his garment, yet for her sincerity Jesus overlooks this error. There is encouragement for us all in this gracious overlooking of ignorance.

⁴ The hired mourners, after the custom, had already commenced their deafening tumult of discordant instrumental and vocal sounds.

⁵ Compare John xi, 11-14, where Jesus spoke in this way of Lazarus, who was dead. One writer says: "An impostor would have used every effort to convince them that she was really dead, in order to set off to the best advantage the wonder of the recovery."

⁶ There was to be no funeral lamentations—these mourners might go their ways. Nor had these people the right temper and spirit to be witnesses of so holy and awful a mystery as the raising of the dead child.

LESSON XXXI.

HEALING OF THE PARALYTIC.—Matt. ix, 1-8;
Mark ii, 1-12; Luke v, 17-26.

Reading Lesson: Psa. ciii.

Golden Text: Psa. ciii, 2, 3.

LESSON HYMN.

Jesus, thy far-extended fame
My drooping soul exults to hear;
Thy name, thy all-restoring name,
Is music in the sinner's ear.

No. 1.

Would'st thou the body's health restore,
And not regard the sin-sick soul?
The sin-sick soul thou lov'st much more,
And surely thou wilt make it whole.

QUESTIONS.

1. What five great miracles have we studied in the last four lessons? 2. What miracle do we study to-day? 3. In what city was the miracle wrought? Mark ii, 1. ("His own city.") 4. What brought a crowd to the house where Jesus was staying—probably Peter's? Same verse. 5. What was Jesus doing, and who were present when the sick man was brought? Luke v, 17. 6. What is said of the power of God on that occasion? Same verse. 7. Who were there besides the Pharisees and doctors of the law? Mark ii, 2.¹ 8. Who was brought to Jesus, and how? Verse 3.² 9. Why could they not get to Jesus through the door? Verses 2-4. 10. How did they manage when they found the door blocked up? Verse 4. (Luke, chap. v, 19, describes it more particularly.)³ 11. What was the first thing Jesus said to the sick man when he was let down before him? Matt. ix, 2. 12. After saying "Son, be of good cheer," what did he say next? Same verse. 13. Whose faith is spoken of here? Same verse. (Mark and Luke both speak of the regard Jesus had to "their faith.")⁴ 14. What did the scribes and Pharisees reason in their hearts? Mark ii, 6, 7. (If Jesus had been only a man they were right; only God *can* forgive sins; but Jesus was God as well as man.) 15. How did Jesus know their thoughts? Verse 8. (Only God can read the heart in this way.) 16. What did he ask his critics? Verse 9. 17. What did he next say to the paralytic? Verse 11. 18. What did he do? Verse 12, first part. 19. Why did Jesus work this miracle as he did? Verse 10. 20. What impression did the miracle make? Verse 12, second part. (Compare Matt. ix, 8; Luke v, 26.) 21. Why did Jesus forgive his sins first?⁵ 22. Can he forgive sins now? 23. How did the four friends show their faith? How did the sick man show his? 24. What lesson is taught us by the conduct of the four friends? That we should bring our friends to Jesus. 25. What else? That we must do good, trouble or no trouble. 26. How did the cured man show his grateful feelings? Luke v, 25. 27. No wonder, then, if a truly pardoned and converted soul should rejoice in God.

¹ Curiosity, and maybe a better feeling in some, had drawn together a great crowd; notably of Pharisees, scribes, and doctors of the law, from Judea, Galilee. Some were there from Jerusalem. Jesus preached to them, and God's power was present "to heal them all"—even Pharisees, scribes, and doctors might have been "healed" of their sins but for their obstinate unbelief.

² *Palsy*—paralysis, it seems; a disease which deprives the sufferer of the power of voluntary motion. Sometimes, as in this case, it affects the whole body, when death generally soon follows. Sometimes accompanied with great suffering. Compare Matt. viii, 6.

³ Their houses were generally but one story, with flat roofs, tile-covered, with a narrow staircase on the outside, running to the top. Matt. xxiv, 17 assumes the existence of such stair-ways.

⁴ But the sick man showed as strong faith as his four friends in being willing to be carried such a distance and in such a way. It was a great trial of a sick man's faith to reach Jesus by the route they took.

⁵ The by-standers might have been surprised at the first accost of Jesus to the paralytic man. It was not "Take up thy bed and walk," but "Thy sins be forgiven thee." He goes deeper than the outward evil, down to *the* evil, the root of all evil—properly the only evil—*sin*. He read in that sufferer's heart a deeper wish than appeared in the outward act, the consequences of a burden worse than palsy, the longing for a rest more profound than release from pain—the desire to be healed of guilt.—F. W. ROBERTSON.

LESSON XXXII.

JESUS EATING WITH PUBLICANS AND SINNERS. Matt.
ix, 9-17; Mark ii, 13-22; Luke v, 27-39.

Reading Lesson: Luke v, 16-39.

Golden Text: Mark ii, 17.

LESSON HYMN.

The vile, the lost—he calls to them;
“Ye trembling souls, appear!
The righteous in their own esteem
Have no acceptance here.

“Approach, ye poor, nor dare refuse
The banquet spread for you;”
Dear Saviour, this is welcome news!
Then I may venture too.

QUESTIONS.

1. Recall the subject of last Sunday's lesson. 2. Where did Jesus go after the healing of the paralytic? Mark ii, 13. (Capernaum was on the lake shore.) 3. Did the people follow him? Same verse. 4. Whom did Jesus see as he passed along? Verse 14. 5. Levi (as Mark and Luke call him) and Matthew are the same. 6. How does Matthew himself describe his call to be an apostle? Matt. ix, 9.¹ 7. Did Matthew obey promptly? Same verse. 8. What does Luke, chap. v, 28, say? (Matthew's modesty is marked. He says nothing of sacrificing any thing to be an apostle, and he tells all in few words.) 9. What did Matthew-Levi (for he had both names) do soon after Jesus called him? Luke v, 29, first part. 10. Who were present? Same verse. (Compare Matt. ix, 10, and Mark ii, 15.) 11. What did the self-righteous and conceited Pharisees have to say about it all? Luke v, 30.² 12. How did Jesus answer these sanctimonious objectors? Matt. ix, 12. 13. Mark gives the fuller answer: what is it? Chap. ii, 17.³ 14. They professed to be wise in the Scriptures: what lesson did he give them to learn? Matt. ix, 13. (Hosea vi, 6, God prefers kindness and good deeds to ceremonies.) 15. What is said of the disciples of John the Baptist and of the Pharisees? Mark ii, 18, first part. 16. What did they ask of Jesus? Same verse, second part. (They evidently censured Jesus and his disciples for not doing as they did.) 17. How did Jesus answer their criticism? Verse 19. 18. When did he say his disciples would fast? Verse 20.⁴ 19. What did Jesus say about patching old garments with new cloth? Mark ii, 21. 20. Of putting new wine into old bottles? Mark ii, 22. 21. What must be done with new wine? Same verse. 22. What sort of bottles are here alluded to? Leather bottles. 23. Why will new wine burst old bottles? They are too dry and stiff to stretch when the wine ferments.⁵

¹ Matthew calls himself “the publican” in chap. x. 3. The publicans were Roman tax collectors, and as such, generally despised by the Jews. He was in his office when called. Booths were erected on roads, rivers, and lakes for these officers, at convenient points. Capernaum was then a flourishing city, and Matthew's was a paying office.

² The Pharisees—separatists in feeling as well as name—were not there; not they. They regarded it as unprofessional and disgraceful for a religious teacher to be found in such company. They perplexed His disciples with their objections. Luke says: “Their scribes and Pharisees,” indicating that they were of Capernaum.

³ Jesus does not say that the Pharisees and scribes were good—only they claimed to be. They should not complain if he sought those who not only needed him, but felt and confessed their need. But his words were a call to the self-righteous to repentance. Had he not come to save sinners he would not have come at all.

⁴ Formalism fasts by the almanac—true piety when there is an appropriate occasion. We have (Mark ii, 20) a reference to the death Jesus foresaw as awaiting him. But these people did not understand him. “How sublime,” ALF RD remarks,

“and peaceful, is this early announcement by our Lord of the bitter passage before him!”

⁵ The new wine is the symbol of the new dispensation of joy, and the o'd bottles are the symbols of the old dispensation of shadows; so the truth is again illustrated that new Christianity, with its living spirit, cannot afford to remain enveloped in the old skin of ascetic Judaism. And this is the answer to the disciples of John, [and of the Pharisees,] who wonder at the new fashion of Christ's disciples, who do not disfigure their faces, according to the old custom, with much fasting.—WHEEDON. There was to be nothing incongruous in the gospel dispensation.

LESSON XXXIII.

JESUS TEACHING, PREACHING, HEALING—HIS COMPASSION ON THE MULTITUDE—THE PLENTEOUS HARVEST. Matt. ix, 27-38.

Reading Lesson : 2 Cor. v.

Golden Text : Matt. ix, 36.

LESSON HYMN.

Lord of the harvest, hear
Thy needy servants' cry;
Answer our faith's effectual prayer,
And all our wants supply.

On thee we humbly wait,
Our wants are in thy view;
The harvest truly, Lord, is great,
The laborers are few.

QUESTIONS.

1. What wonderful miracle is recorded in Matt. ix, 23-25. 2. Who followed Jesus as he left the house of Jairus? Verse 27.¹ 3. How did the blind men address Jesus? Same verse.² 4. Jesus went into a house—perhaps Peter's: what did the blind men do? Verse 28, first part. (Jesus wished, perhaps, to avoid further excitement of the eager multitude.) 5. What did Jesus ask them when they entered the house, and what did they answer? Same verse. 6. What did Jesus then do? Verse 29, first part. 7. What did he say? Same verse. (Their faith was the measure of the blessing they were to receive. So for us.) 8. What was the result? Verse 30, first part. (The result proved their faith.) 9. What did Jesus command them? Same verse. 10. Did they obey? Verse 31.³ 11. Who was brought to Jesus as he and his disciples were leaving the house in which the blind men's eyes were opened? Verse 31. (The man mentioned, Mark vii, 32, suffered a natural defect; this man was dumb by demoniac influence.) 12. How did the man show that the devil was east out? and what did the people think? Verse 33. 13. How did the wicked Pharisees pretend to explain the miracle? Verse 34. (As if Satan would fight against himself! Compare Matt. xii, 24-30.) 14. How does Matthew describe, in a general way, the work of Jesus during this period of his ministry? Verse 35.⁴ 15. What was the condition of the crowds that followed Jesus? Verse 36. (So now, men without Christ are like sheep that are "faint," "scattered," shepherdless.) 16. What was the feeling of Jesus toward these poor, uninstructed, unsaved people? Same verse. 17. How does Jesus *now* feel when he looks upon poor sinners? As he did *then*, he is "moved with compassion on them." 18. How did Jesus show his compassion—his love and pity—for poor sinners? By all that he did for them, particularly by dying for them. 19. The salvation of a world of sinners is compared to a "harvest:" what does Jesus say of the harvest? Verse 37. 20. What of the laborers? Same

verse. **21.** Is this harvest *now* "plenteous?" is there now much to be done in the Lord's work? **22.** Where are the laborers very few? Particularly among the heathen. **23.** What should the Church do, seeing that "the harvest is plenteous" and "the laborers few?" Verse 38.⁵ **24.** Who is "the Lord of the harvest?" **25.** Who are the laborers? All who help in the salvation of sinners. **26.** What is the one great business of the Church in this world? To "work together" with God to save the harvest. (Compare 2 Cor. vi, 1.)

¹ This may mean when Jesus left the section of country in which Jairus lived, for, as ALFORD says, verse 26 "has generalized the locality, and implies some pause of time."

² The Jews designated the Messiah by this title. He was predicted and expected to come as the "Son of David." Compare Isa. xi, 1; Jer. xxiii, 5; Matt. xii, 23; xxi, 9; xxii, 45, etc.

³ Jesus sought to prevent and allay the popular excitement, which soon after reached such a point that the people tried to make him a king by force. (See John vii, 15.) "No doubt," says ALFORD, "the two men were guilty of an act of disobedience in thus breaking the Lord's solemn injunction; for obedience is better than sacrifice, the humble observance of the word of the Lord than the most laborious and widespread will-worship after man's own mind and invention."

⁴ Verse 35 intimates a wonderful history. It is the record of, perhaps, many months' labors in Galilee. How many wretched people, whose names we know not, were made happy for both worlds!

⁵ It is God's work to "send forth laborers;" Christ makes ministers. (Eph. iv, 11;) the office is of his appointing, the qualifications of his working, the call of his giving. They will not be owned nor paid as laborers that run without their errand, unqualified, uncalled.—HENRY. Let the "laborers" take heart for their mighty work; there is a "Lord of the harvest." He is unspeakably more concerned in their success than they can be themselves. Jesus Christ is in sympathy of divine brotherhood with his laborers, great and small. And he "works with them"—rather, they are "laborers together with God."

LESSON XXXIV.

THE CHOOSING AND SENDING OUT OF THE APOSTLES.

Matt. x, 1-23.

(Compare Mark iii, 13-19; Luke vi, 12-16; ix, 1-6.)

Reading Lesson: Eph. iv.

Golden Text: Rev. ii, 7.

LESSON HYMN.

Let Zion's watchmen all awake.
And take the alarm they give;
Now let them from the mouth of God
Their awful charge receive.

'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And fill'd a Saviour's hands.

QUESTIONS.

1. What did Jesus do the night before he chose his twelve apostles? Luke vi, 12, 13. (Mark iii, 1-14 shows that the choosing followed many miracles.) **2.** Why did Christ ordain twelve men to be apostles? ¹ Mark iii, 14, 15. **3.** What power did he give them before sending them out on their trial mission? Matt. x, 1. **4.** What were their names? Verses 2-4.² (See Appendix.) **5.** Where did he tell them not to go? Verse 5. (The time had not yet come for them to preach in these regions. Compare Luke xxiv, 49, and Acts i, 7, 8; ii, 1-4.) **6.** To whom did he tell them to go first? Verse 6. (The Jewish Church is often compared to a fold, and the Jews, because of their frequent backslidings, to wandering sheep. See Psa. xcv, 7; e, 3; Jer. xxiii, 1-4; Ezek. xxxiv, etc.) **7.** What were they to preach? Verse 7. (That is,

“The Christ is come.”) 8. What were they to do in proof that the Christ had sent them? Verse 8. 9. Why were they to give freely? Same verse. 10. What were they not to provide in their purses? Verse 9. 11. What other things were they not to provide? Verse 10, first part. 12. Why not? Same verse. (Scrip here means a satchel for carrying provisions—a sort of haversack.) 13. Why were they not to provide for their own support? Because God makes it the duty and privilege of the Church to support its pastors. 14. What were they told to do when they entered a town or city? Verse 11. 15. When they entered a house? Verse 12. (Salute it—wish it peace.) 16. Upon what houses would their blessing continue to rest? Verse 13. 17. What were they commanded to do when any people rejected their gospel message? Verse 14. (Teacher will explain this.)³ 18. What is said of the condition, at the day of judgment, of those who reject the Gospel? Verse 15. 19. Why does he tell them to be “as wise as serpents and harmless as doves?” Verse 16. (Ungodly men have more of the serpent than the dove nature.) 20. Why should they “beware of men?” Verse 17. 21. Before whom would their persecutors bring them for Christ’s sake? Verse 18. 22. Why does he tell them not to be troubled beforehand as to how they shall defend themselves? Verses 19, 20. 23. How does Jesus foretell the cruelties of the persecutors of his Church? Verse 21. (All these things came to pass.) 24. Who would hate them? Verse 22, first part. 25. Who will nevertheless be saved? Same verse. 26. What does he say of the coming of the Son of man? Verse 23.⁴

¹ *Ordained*.—The word so rendered means simply appointed. There is no intimation of any ceremonial imposition of hands, etc. The word *apostle* means one sent forth, from *apostello*, to send away. The twelve were called apostles because they were especially sent forth by Christ. The name is appropriated to them: Eph. ii, 20; iv, 11; Rev. xxi, 14.

² The following statements and tables by WHEDON will be useful. By a careful comparison of the four different apostolic catalogues given by the narrators, we shall find them divisible, as below, by parallel lines, into three classes; each class being headed by the same name, and each class inclosing the same names, but with the lower names in each class variously arranged:—

	MATT. X, 2-4.	MARK III. 16-19.	LUKE VI, 14-16.	ACTS I, 13.
1	Simon Peter.	Simon Peter.	Simon Peter.	Peter.
2	Andrew, his brother.	James.	Andrew.	James.
3	James, son of Zebedee.	John.	James.	John.
4	John, his brother.	Andrew.	John.	Andrew.
5	Philip.	Philip.	Philip.	Philip.
6	Bartholomew.	Bartholomew.	Bartholomew.	Thomas.
7	Thomas.	Matthew.	Matthew.	Bartholomew.
8	Matthew.	Thomas.	Thomas.	Matthew.
9	James, son of Alphaeus.	James.	James.	James.
10	Lebbeus-Thaddæus.	Thaddeus.	Simon Zelotes.	Simon Zelotes.
11	Simon, the Canaanite.	Simon.	Judas, bro. of James.	Judas, brother of James.
12	Judas Iscariot.	Judas Iscariot.	Judas Iscariot.

The Judas called the brother of James is the same as Lebbeus-Thaddæus, the “Judas, not Iscariot,” mentioned John xiv, 22.

³ The Jews thought the land of Israel so peculiarly holy that when they came No. 1.

from any heathen country they stopped at the border and shook, or wiped, off the dust of it from their feet, that the holy land might not be polluted with it. Therefore the action here enjoined was a lively intimation that those Jews who had rejected the Gospel were holy no longer, but were on a level with heathens and idolaters.—WESLEY.

⁴ To destroy Jerusalem and close the Jewish state.—SUMMERS.

LESSON XXXV.

OUR LORD'S DISCOURSE TO THE TWELVE APOSTLES UPON THEIR TRIAL MISSION—(Continued.)—Matt. x, 24-42.

Reading Lesson: Matt. x, 24-42.

Golden Text: Matt. x, 37.

LESSON HYMN.

Though troubles assail,
And dangers affright,
Though friends should all fail,
And foes all unite,

Yet one thing secures us,
Whatever betide,
The promise assures us,
The Lord will provide.

QUESTIONS.

1. Can you repeat the names of the twelve apostles? Verses 2-4.
2. What did Jesus at this time command them to do? Verses 5-8.
3. He had warned them that persecutions would come: what does he say in verse 24? (They need not, then, be surprised.) 4. How does he prepare their minds for reproach and slander? Verse 25. (Compare Matt. ix, 34.) 5. Why should they not be afraid of their persecutors? Verse 26. (They would, at the most, be only partakers of Christ's sufferings.) 6. How were they to preach what they learned of him? Verse 27. 7. What was the most their enemies could do? Verse 28, first part. 8. What reason does Jesus give why we should fear God? Same verse, second part.¹ 9. How does Jesus teach his apostles to trust God's care of them? Verses 29-31.² 10. What is promised to those who confess Christ before men? Verse 32. 11. What fearful doom is threatened against those who deny Christ? Verse 33. 12. What does Jesus say he came into the world to do? Verse 34.³ 13. How would people be divided in opinion about Christ? Verse 35. 14. Where will Christ's servants sometimes find their worst foes? Verse 36. 15. What does Jesus say of those disciples who love some other better than they do him? Verse 37. (Jesus demands our supreme love, our entire devotion.) 16. What is said of the disciple who refuses to bear his cross? Verse 38. 17. Who loses his life? Verse 39, first part. 18. Who finds it? Same verse.⁴ 19. What does Jesus say of those who should receive his servants kindly? Verse 40. 20. Who shall not lose his reward? Verse 41. 21. What is promised in reward of a cup of cold water given to one of his disciples? Verse 42. (Christ Jesus identifies himself with his children; their good fortune and their evil fortune he shares.)

¹ The Lord does not say *kill* both soul and body. To destroy is not to kill, still less to annihilate, but to ruin. Our Lord's words teach not the dismissal of the soul from existence, but its catastrophe and ruin in existence.—WHEDON.

² The argument is from the less to the greater. A farthing (about half a cent) would buy two sparrows, so small were they. But God cares for them; how much more for men; especially Christian men, who "are of more value than many sparrows." How false and absurd are Pope's lines, who represents the deity as one

"Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall."

³ He came to introduce the Gospel, which he foresaw would provoke persecution; not that persecution was the final cause of his mission.—SUMMERS. Jesus is the author of peace, but his Gospel is often the occasion of disturbance; made so by those who reject it.

⁴ The whole argument is condensed in this verse into a few startling words. To seek what men call life at the expense of the truth is to lose the true life; to lose, if need be, what men call life for the truth's sake, is to find the true life. It is unspeakably better to die than to be false to Christ.

LESSON XXXVI.

INQUIRIES OF JOHN THE BAPTIST—A PERVERSE GENERATION. Matt. xi, 1-19. (Compare Luke vii, 11-35.)

Reading Lesson: Luke vii, 11-35.

Golden Text: Matt. xi, 15.

LESSON HYMN.

<p>O believe the record true, God to you his Son hath given; Ye may now be happy too; Find on earth the life of heaven:</p>	<p>Live the life of heaven above, All the life of glorious love: Bless'd in Christ this moment be, Bless'd to all eternity!</p>
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QUESTIONS.

1. Read Luke xi, 11-16. **2.** What did the disciples of John the Baptist do? Luke vi, 18. **3.** Where was John when he heard of these wonderful miracles of Jesus? ¹ Matt. xi, 2. (Herod had imprisoned him, see Matt. xiv, 3-11; Mark vi, 14-29.) **4.** What did he do? Same verse. **5.** With what question did he send his disciples to Jesus? Matt. xi, 3. **6.** What took place while the disciples of John were with Jesus? Luke vii, 21. **7.** When they were ready to go back to John what did Jesus tell them to report? Matt. xi, 4, 5. **8.** What else? Matt. xi, 6.² **9.** What was one of the strongest proofs Jesus gave John of his true character as the Christ? That he preached the Gospel to the poor. **10.** What did Jesus ask the people as John's disciples went away? Matt. xi, 7, 8. (Explain.) **11.** What else did Jesus ask them? Verse 9. **12.** What had been written? Verse 10. (See also verse 14.) **13.** How does Christ show John to have been as great as the greatest before him, but less than the least Christian after him? Verse 11. **14.** What is said, verse 12, of the kingdom of heaven? ³ (Teacher will explain.) **15.** What does Jesus finally say of John? Verse 14. (See Mal. iv, 5.) **16.** The multitudes who heard Jesus preach and saw his miracles were very obstinate and perverse: to what does Jesus compare them? Verses 16, 17. (Like sulky children, who will not be pleased by any thing.) **17.** How had John come? Verse 18, first part. **18.** What was said of him? Same verse. **19.** How did Jesus come? Verse 19, first part. **20.** What did the perverse people say of him? Same verse. **21.** But some few of that generation were wise: how is wisdom justified? Same verse, last words.⁴ **22.** Turn back now to verse 15: what lesson is here for us all?

¹ John was in the prison of Machærus, in Perea, east of the Dead Sea. How long he had been imprisoned when his disciples made their reports to him of Christ's wonderful miracles we know not.

² Some think that John sent these disciples to Jesus for the sake of satisfying their doubts; others say, for the sake of satisfying his own doubts. Perhaps both views are true. Shut up in the prison, in enforced idleness, and in the power of a wicked and cruel prince, it was natural that he should be tempted to doubt, and

human that the temptation should trouble him. He, as well as his disciples, needed reassuring. Our Lord's words are suited to John and his disciples.

³ Plainly the purpose of Jesus was to exalt the character of John the Baptist. The fickle crowd was already forgetting the great preacher of repentance. Jesus brings him back to their minds. Remarking on the illustrations, verses 7 and 8, LANGE says: "Under the first simile Christ shows that John was not wavering in his faith; by the second, he proves that he had not dispatched his embassy from selfishness or cowardly fear of his life." Jesus sets John above all the prophets, but not above the least Christian. The humblest Christian who lives after the crucifixion, resurrection, ascension, and the pentecost, knows more of redemption accomplished than did the greatest of the prophets. On verse 12 SUMMERS says: "The allusion is to the vast crowds that were baptized by John; and the design of Christ is to exalt the ministry of the Baptist. They may have mistaken the nature of that kingdom, but when John announced it in the popular style of his ministry, they were ready to 'rush into it and take it as by storm.'"

⁴ John's asceticism they called hypocrisy or mania: "He hath a devil." The sociability of Jesus they sneer at as "unprofessional" in a public teacher. They repented truly and permanently under the ministry of neither. A few wise ones had ears to hear—heard, heeded, and were saved.

LESSON XXXVII.

THE IMPENITENT CITIES—REST FOR THE WEARY.

Matt. xi, 20-30.

Reading Lesson: Matt. xi.

Golden Text: Matt. v, 5

LESSON HYMN.

Let earth no more my heart divide;
With Christ may I be crucified;
To thee with my whole heart aspire:

Dead to the world and all its toys,
Its idle pomp, and fading joys,
Be thou alone my one desire!

QUESTIONS.

1. What question did John the Baptist ask through his disciples? Verse 2. 2. What answer did Jesus send to John? Verses 4-6. 3. What did Jesus say of the greatness of John the Baptist? Verse 11. 4. To what did Jesus compare the people who repented neither under his ministry nor John's? Verses 16, 17. 5. Why did Jesus upbraid the cities where he had worked so many great miracles? Verse 20. 6. What cities are mentioned? Verse 21. 7. In what did Jesus say that Tyre and Sidon would have differed from Chorazin and Bethsaida? 8. What do you know of these cities? See Appendix. 9. What does Jesus say of these cities at the day of judgment? Verse 22. 10. What terrible woe does he pronounce on Capernaum? Verse 23. 11. How had Capernaum been exalted to heaven? Jesus lived there, and Capernaum had a larger share of his ministry than other towns had. 12. How does he compare Capernaum with wicked Sodom? Verse 23. 13. What do you know of Sodom? See Appendix. 14. How will these places stand at the day of judgment? Verse 24. 15. What became of Capernaum? The city was so utterly destroyed that its ancient site cannot be found. 16. What do these sayings of Jesus teach us? That where much is given much is required. 17. What else? That those who sin in the light of the Gospel will suffer very heavy punishment. 18. For what does Jesus thank God in verse 25? 19. What else does Jesus say on this subject? Verse 26. 20. What may we learn from these sayings of Christ? That the salvation he brings is hid from the proud and self-satisfied. 21. What else? That the humble hearted will learn God's will. 22. What is delivered unto the Son? Verse 27, first part. (Our

Saviour is almighty.) **23.** Who only knows the Son? Same verse. **24.** Who only knows, and who only can reveal, the Father? Same verse. (Our Saviour is also all-wise.) **25.** Whom does Jesus now invite to himself, and what does he promise? Verse 28. **26.** What must those who come to Christ do and learn? Verse 29. **27.** What sort of rest will they find? Same verse. **28.** What does Jesus say of his "yoke and burden?" Verse 30. **29.** How can this be? Love to Christ makes his service a delight.²

¹ The sense is, *although* thou hast hidden, etc. Jesus speaks of those who rejected "these things," and from whom they were, therefore, "hidden," as "wise and prudent," because so they thought themselves; despising as mere "babes" the humble and docile disciples who believed, and, therefore, had revealed to them "these things" of salvation.

² Verses 28-30 contain the full answer to John's question, "Art thou he that should come?" Verse 27 is our Saviour's claim of absolute divinity. Hence the authority of his invitation and promise. True rest of soul can only come through such a change of heart as brings resemblance to Christ. WHEDON says: "The yoke of Christ is freedom. The service of God is the highest and truest liberty."

LESSON XXXVIII.

JESUS SHOWS HIMSELF LORD OF THE SABBATH. Matt. xii, 1-21. (Compare Mark ii, 23; iii, 6; Luke vi, 1-12.)

Reading Lesson: Matt. xii, 1-30.

Golden Text: Mark ii, 28.

LESSON HYMN.

Thou seest me deaf to thy command,
Open, O Lord, my ear:

Bid me stretch out my wither'd hand,
And lift it up in prayer.

QUESTIONS.

1. What did the disciples do one Sabbath-day¹ as they, with Jesus, went through the corn-fields? Verse 1. (Probably barley, which ripened about passover time.) **2.** What more does Luke tell us? Luke vi, 1. **3.** What did certain malicious Pharisees have to say about it? Matt. xii, 2. (As to the Mosaic law allowing a traveler to rub out a few heads of wheat and eat, see Deut. xxiii, 25.) **4.** How did Jesus reply? Verses 3, 4. (See 1 Sam. xxi, 6,² etc.) **5.** What did Jesus ask them touching their priests and their Sunday work? Verse 5. (The law ordered certain work to be done on the Sabbath. See Lev. xxiv, 5-9; Num. xxviii, 9.) **6.** How does Jesus speak of himself? Verse 6. **7.** What had they not understood? Verse 7. (Works of mercy and necessity should be done on the Sabbath.) **8.** How did he show that they had false notions on the whole question of the Sabbath? Mark ii, 27, 28. **9.** What more did he say as to himself on this subject? Matt. xii, 8.³ **10.** Where did Jesus go after this interview with the Pharisees? Verse 9. (It was on a different Sabbath. See Luke vi, 6.) **11.** Who was in the synagogue? Verse 10. **12.** Which hand? Luke vi, 6. **13.** Who watched Jesus, and with what purpose? Luke vi, 7. (What a despicable spirit was theirs!) **14.** What did they ask Jesus? Matt. xii, 10. **15.** Jesus knew their thoughts before they spoke: what did he tell the afflicted man to do? Luke vi, 8. **16.** When the man stood forth before them all, what question did Jesus ask his enemies? Luke vi, 9. **17.** How did Jesus, from their own customs, show their folly and hypocrisy? Matt. xii, 11. **18.** How did he press his argument

upon them? Verse 12. **19.** How did Jesus regard their wicked spirit? Mark iii, 5, first part.⁴ **20.** What did Jesus now command? and what was the result? Same verse, second part. (This seemed impossible, but the man believed that Jesus would cure his arm when he tried to obey. So now, Jesus heals poor souls who try to do what he commands.) **21.** What did the Pharisees do when they saw what was done? Matt. xii, 14. **22.** Whom did they take into their councils? Mark iii, 6. (The Herodians were politicians whom the Pharisees hated, but they hated Jesus more.) **23.** What was the temper of these people? Luke vi, 11. **24.** What did Jesus do when he knew what his enemies were doing? Matt. xii, 15. **25.** What did Jesus say to the multitudes that followed him? Verse 16. **26.** What prophecy of Isaiah did our Lord Jesus, in his patience, and humility, and tender love to the poor and to penitents, fulfill? Read Matt. xii, 17-21. (Teacher will explain this paragraph, and show how the prophecy was fulfilled in Jesus.)

¹ Luke vi, 1, says: "The second Sabbath after the first." WESLEY renders thus: "On the first Sabbath after the second day of unleavened bread."

² David was a great saint with them, and our Lord's citation doubtless silenced the hypocrites for a time.

³ Our blessed Lord asserts his right: 1. To interpret the law of the Sabbath; 2. To alter or modify it as he pleased; 3. To alter the time of its observance, which he afterward did, through his apostles, from the seventh to the first day of the week. —WATSON.

⁴ Of this "anger" OLSHAUSEN says: "A sorrowful sympathizing is not at all a contradiction. It is only in sinful man that boiling rage stifles the more gentle feeling of sorrow and sympathizing grief. In our Redeemer, as in the heart of God, the flow of anger is identical with love; while he hates sin, he has mercy upon the sinner."

LESSON XXXIX.

REVIEW LESSON.

Reading Lesson: John i, 1-18.

Golden Text: John i, 14.

[Read carefully during the week the text of the different lessons, and be prepared for such questions as the teacher, or superintendent, or pastor, may ask.]

LESSON HYMN.

O come, and dwell in me,
Spirit of power within:
And bring the glorious liberty
From sorrow, fear, and sin.

This inward, dire disease,
Spirit of health, remove,
Spirit of finish'd holiness,
Spirit of perfect love.

THE OUTLINE.

XXVII. *Christ Cleanses a Man full of Leprosy.* Matt. viii, 1-4; Mark i, 40-45; Luke v, 12-15.—Leprosy a type of sin. The conduct of the man in the text. The attitude of Jesus.

XXVIII. *The Stilling of the Tempest.* Matt. viii, 18-27; Mark iv, 35-41; Luke viii, 22-25.—The test applied to one who would go with Jesus. The rejected plea. The tempest stilled.

XXIX. *Healing of the Demoniacs in the Country of the Gadarenes.* Matt. viii, 28-34; Mark v, 1-20; Luke viii, 26-39.—The occasion and the scene of this miracle. The demons cast out. The demons in the swine, and the swine in the sea. Jesus rejected. A witness left in Gadara.

XXX. *Jesus Raises to Life the Daughter of Jairus, and Heals a Sick*
No. 1.

Woman on the way. Matt. ix, 18-26; Mark v, 21-43; Luke viii, 40-56.—The request of Jairus. A diseased woman touches the hem of Christ's garment and is healed on the way to the house of Jairus. The message received on the way. "She is not dead, but sleepeth." The child raised from the dead.

XXXI. *Healing of the Paralytic.* Matt. ix, 1-8; Mark ii, 1-12; Luke v, 17-26.—The paralytic brought by four friends to Jesus. Sins forgiven—paralysis healed.

XXXII. *Jesus Eating with Publicans and Sinners.* Matt. ix, 9-17; Mark ii, 13-22; Luke v, 27-39.—The publican called to be an apostle. The Pharisees scandalized. The disciples of Jesus perplexed. The Old and the New.

XXXIII. *Jesus Teaching, Preaching, Healing. His Compassion on the Multitude. The Plenteous Harvest.* Matt. ix, 27-38.—Jesus opens the eyes of two blind men. Heals a dumb demoniac. "Moved with compassion on the multitude." The "plenteous harvest."

XXXIV. *The Choosing and Sending out of the Twelve Apostles.* Matt. x, 1-23; Mark iii, 13-19; Luke vi, 12-16; ix, 1-6.—How Jesus spent the night before. The names of the twelve. Directions for their present journey. "Wise as serpents—harmless as doves." After much persecution, deliverance at last.

XXXV. *Our Lord's Discourse to the Twelve Apostles upon their Trial Mission.* Matt. x, 24-42.—"Fear not them which kill the body." "The very hairs of your head are all numbered." The sin and danger of denying Christ. Seeking and losing life. Christ one with his people.

XXXVI. *Inquiries of John the Baptist. A Perverse Generation.* Matt. xi, 1-19; Luke vii, 11-35.—John's inquiry through his disciples. What John's disciples saw while with Jesus. Christ's answer. A perverse generation.

XXXVII. *The Impenitent cities. Rest for the Weary.* Matt. xi, 20-30. (Compare Luke x, 21, 22.)—Chorazin, Bethsaida, Capernaum, Tyre, Sidon, Sodom. God's ways revealed unto "babes." Rest for the weary.

XXXVIII. *Jesus shows himself Lord of the Sabbath.* Matt. xi, 1-21; Mark ii, 23; iii, 6; Luke vi, 1-12.—The disciples rubbing out the barley on the Sabbath as they walked through the fields. The malicious criticisms of the Pharisees. The answer of Jesus to the hypocrites. The "Son of man is Lord of the Sabbath." "The Sabbath was made for man." The man with the withered hand. Our Lord's reproof of the bitter prejudices of his enemies. "Stand forth in the midst." "Stretch forth thy hand." The Pharisees with the Herodians.

LESSON XL.

ACCUSATION OF CASTING OUT DEVILS BY BEELZEBUB,
AND OUR LORD'S ANSWER. Matt. xii, 22-37.

(Compare Mark iii, 20-30; Luke xi, 14-23.)

Reading Lesson: Luke xi, 1-23.

Golden Text: Matt. xii, 30.

LESSON HYMN.

My Saviour and my King,
Thy beauties are divine;
Thy lips with blessings overflow,
And ev'ry grace is thine.
No. 1.

Thy Father and thy God,
Hath, without measure, shed
His Spirit, like a joyful oil,
T' anoint thy sacred head.

QUESTIONS.

1. What sort of man was brought to Jesus? Matt. xii, 22.¹ 2. What proof did he give of being thoroughly healed? Same verse. 3. What impression was made on the people, and what did they say? Verse 23. ("Son of David" means the Messiah—the Christ.) 4. How did the hypocritical and angry Pharisees pretend to explain the wonderful miracle? Verse 24. (Beelzebub.) 5. From what city had this set of eritics come? Mark iii, 22.² 6. How did Jesus know their thoughts? Matt. xii, 25, first part. (Jesus read men's hearts.) 7. How did he begin his answer to them? Same verse. 8. How did he show the absurdity of what they had said about his miracles? Verse 26. (The devil is not such a fool as to fight against himself; *he* never cures people of sin.³) 9. Some of their disciples—here called "children" of the Pharisees—pretended to cast out devils: how does Jesus make them ashamed of what they had said? Verse 27. 10. By what spirit did Jesus cast out devils, and what should they have understood from his miracles? Verse 28. 11. How does Jesus illustrate the subject? Verse 29.⁴ 12. How does Jesus sum up his reply to their blasphemous accusation? Verse 30.⁵ 13. What shall be forgiven unto men if they repent and believe? Verse 31, first part. 14. What sin shall never be forgiven? Same verse, second part. 15. What more is said of sins that may be forgiven, and of sins that are unpardonable? Verse 32. 16. How did these very Pharisees commit this fearful, unpardonable sin? By attributing to Satan the miracles wrought by Christ through the Spirit. 17. How does Mark, chap. iii, 30, say they had committed this sin?⁶ 18. What does Jesus say of the tree and its fruit? Matt. xii, 33. (His works were *only* good; hence the absurdity of their charge that he was in league with Satan.) 19. To what does Jesus compare these wicked people who spoke so bitterly and falsely? Verse 34. (They hissed out slanders because they were "vipers" at heart.) 20. What does a good man do? Verse 35, first part. 21. What does a bad man do? Same verse. (Only *a change of heart* can make a sinner a Christian.) 22. For what will men give an account in the day of judgment? Verse 36.⁷ 23. What is said of our words and the verdict of the last day? Verse 37.

¹ Mark omits the miracle, but gives part of the discourse that followed. Luke says of the demon that "it was dumb," because it made the man dumb. Luke says nothing of blindness, but his omission is no contradiction of Matthew's statement.

² The Capernaum Pharisees had sent, it seems, to Jerusalem for reinforcements.

³ Hell is anarchy. Satan's kingdom is full of antagonisms. What our Lord asserts is, that in respect to "the kingdom of heaven" it is as one. Just as the Pharisees and Herodians, who hated each other, were united in their effort to crush Jesus.

⁴ Thus our Lord declares both that his kingdom is hostile to Satan and that it is more mighty, since he was able at pleasure to bind the very head and ruler of this dark monarchy and to cast him out.—WATSON.

⁵ There are no neutrals in this war. Every one must be either with Christ or against him—either a loyal subject or a rebel.—WESLEY.

⁶ Some writers have mystified this subject to the sore distress of many good people, who believe, without thinking, whatever they see in a book. WESLEY says: "There is nothing plainer in the Bible. It is neither more nor less than the ascribing those miracles to the power of the devil which Christ wrought by the power of the Holy Ghost." DR. CLARKE says: "Here (Mark iii, 30) the matter is made clear beyond doubt. . . . No man who believes the divine mission of Jesus Christ ever can commit this sin."

⁷ The words are the outward utterance of the *man*, and on this ground will form a subject of strict inquiry in the great day, being a considerable and weighty part of our works.—ALFORD.

LESSON XLI.

THE PHARISEES SEEK A SIGN—CHRIST'S MOTHER AND BRETHREN. Matt. xii, 38-50. (Compare Luke xi, 16, 24-36; Mark iii, 31-35; Luke viii, 19-21.)

Reading Lesson: Matt. xii, 22-50.

Golden Text: Luke viii, 21.

LESSON HYMN.

Behold! what wondrous grace
The Father hath bestow'd
On sinners of a mortal race,—
To call them sons of God!

Nor does it yet appear
How great we must be made;
But when we see our Saviour here,
We shall be like our Head.

QUESTIONS.

1. What did the Jerusalem Pharisees say of our Lord's miracles? Mark iii, 22. 2. What did certain other Pharisees do? Matt. xii, 38.¹ 3. How did Jesus describe a sign-seeking generation? Verse 39. 4. How would he give them the sign of the prophet Jonas? Verse 40. (This verse foretells his resurrection.) 5. Who was Jonah? See Appendix. 6. What did the men of Nineveh do when Jonah preached? Verse 41. ("A greater than Jonas is here.") 7. What ancient queen would condemn in the judgment the men of that generation? Verse 42. (Compare 1 Kings x, 1-13. "A greater than Solomon is here.") 8. What is said of the unclean spirit when he is cast out of a man? Verse 43. 9. What is said of the unclean spirit when he goes back into a man? Verse 44.² 10. In his discourse to these Pharisees, Jesus, in reproving their bitter prejudices, speaks of the uses of a lighted candle. What is *not* done with it? Luke xi, 33. (*They might have seen the truth; the words and works of Jesus were like a bright candle on a candlestick.*) 11. What is the light of the body, and when is the whole body full of light? Luke xi, 34. 12. When is it full of darkness? Same verse. 13. Why could these Pharisees not see in the light which Jesus kindled? They were prejudiced and they would not. (Prejudice grows blinder as the light increases.) 14. What caution does Jesus give these willfully blind people? Luke xi, 35. 15. How will the light of divine truth shine in those who gladly receive it? Luke xi, 36. 16. "If the gospel be hid," to whom is it hid? 2 Cor. iv, 4. 17. What is said of the multitude just after Jesus healed the deaf and dumb demoniac? Mark iii, 20. 18. What did certain of the "friends"—that is, the kindred—of Jesus propose to do when they heard of these things? Verse 21. 19. Who came near while Jesus continued talking to the people in reply to the accusation of the Pharisees? Matt. xii, 46. 20. Why could they not come nearer? Luke viii, 19. 21. Did his mother and brethren send Jesus a message? Mark iii, 31. 22. The multitude sat all about Jesus, (Mark iii, 32:) what did one of them say to him? Matt. xii, 47. 23. What answer did he make? Matt. xii, 48. (This meant no disrespect to his mother, nor unkindness to his brethren.) 24. What did he do after asking these questions? Mark iii, 34, first part. 25. What besides looking round? Matt. xii, 49, first part. 26. What did he say? Matt. xii, 50. 27. How is the same truth expressed Luke viii, 21?³

¹ Luke xi, 16 shows that these sign-seeking Pharisees were different, somewhat, from those who charged him with casting out devils by Beelzebub. They were not quite so bad. The Jews were much given to asking "signs." Compare Matt. xvi, 1-4; Mark viii, 12; 1 Cor. i, 22. These Pharisees wished some sign from heaven—a miracle in the sky, perhaps.

² It is a solemn warning to all who relapse into sin after the turning of their hearts to God. Those evils from which they have been wholly, or at least partially, saved, if suffered to resume their influence and dominion through unwatchfulness, worldliness, or neglect of duty, and the alienation of the heart from communion with God, come back with sevenfold force, and take possession of a heart thus empty of God, *swept and garnished* to receive evil, like a legion of evil spirits.—WATSON.

³ Jesus, "the Son of man," was "manifested" for *all* men. He stands in the same relation to every man who truly believes and loves him—his Saviour and Elder Brother. Kinship, according to the flesh, could do nothing for his over-anxious, unbelieving brethren. It is faith, not blood, that binds Jesus in spiritual fellowship to his people. Compare Luke viii, 19-21, and Rom. viii, 14-17, etc. Van Oosterzee says sharply and justly: "If the Saviour does not favor this honoring of his mother even here, where it moves within modest bounds, what judgment will he then pass upon the new dogma of Pio Nono, upon which an entirely new *Mariology* is built?"

LESSON XLII.

JESUS DINES WITH A PHARISEE, AND PUBLICLY BLESSES "A WOMAN WHICH WAS A SINNER."

Luke vii, 36-50.¹

Reading Lesson: Luke xv, 1-24.

Golden Text: Isa. xl, 29.

LESSON HYMN.

Love and grief my heart dividing,
With my tears his feet I'll bathe;
Constant still in faith abiding,
Life deriving from his death.

Here it is I find my heaven,
While upon the Lamb I gaze:
Love I much? I've much forgiven—
I'm a miracle of grace!



ANCIENT JEWISH MODE OF DINING.

QUESTIONS.

1. What did one of the Pharisees do upon a certain occasion? Verse 36, first part. 2. What was the Pharisee's name? Verse 40. 3. Did Jesus accept the invitation? Verse 36, second part. 4. Who came in while Jesus was dining, and what did she bring? Verse 37.² 5. Where did she stand? Verse 38. 6. What did she do? Same verse. (The illustration on this page of the Jewish mode of eating—reclining, not

sitting—shows how naturally she took her stand “at his feet behind him.”) **7.** The Pharisee, Simon, watched the woman and Jesus: did he say any thing? Verse 39, first part. **8.** What were his thoughts about Jesus? Same verse. **9.** What did Simon, in these secret thoughts, take for granted? That a true prophet would not let a sinful woman touch him. **10.** What else? That prophets could read the hearts of people. **11.** As Jesus did not interrupt the woman, what did Simon conclude? That he could not read people’s hearts, and, therefore, was no prophet. **12.** Simon’s thoughts show that he did not understand Jesus, for he “came to seek and to save” sinners. **13.** How did Jesus show Simon that he could read *his* thoughts? Verse 40. (He “answered” Simon’s secret thoughts.) **14.** How did Jesus begin, and what did Simon say? Same verse. **15.** Jesus delivered a short parable: can you repeat it? Verses 41, 42. **16.** What question did Jesus ask Simon, and what did Simon answer? Verses 42, 43. **17.** What did Jesus say of his answer? Verse 43. **18.** How did Jesus rebuke Simon’s hard-heartedness and prejudice? Verse 44. (The courtesies here mentioned were due to guests; were paid, by polite people, to all distinguished guests. Simon had failed in courtesy.) **19.** What more did Jesus say for the woman in verse 45? **20.** How did Jesus still further contrast Simon, the Pharisee, and the penitent woman? Verse 46. **21.** What did Jesus say of the forgiveness of her sins, and of her gratitude? Verse 47.³ **22.** What did Jesus say to the woman to make her perfectly sure of her forgiveness? Verse 48.⁴ **23.** What did some of the company—Pharisees, like Simon—think when they heard what Jesus said to the woman? Verse 49. **24.** Jesus answered their thoughts in another word to the woman: what was it? Verse 50.⁵ **25.** Jesus has power to forgive sins, because he is God as well as man. And he can forgive the vilest sinner in the world.

¹ Luke, only, records this beautiful history. The time cannot be determined. Its study is introduced here because it seems to have occurred in the early part of our Lord’s conflict with the Pharisees, and because, by its very contrasts, it will help us to understand the lessons delivered at the table of another Pharisee.

² Her name is not given. We do not know what city is indicated verse 37. This is not the anointing described Matt. xxvi. 7–13, and there is no reason for identifying this woman with Mary of Bethany or Mary of Magdala. No doubt she had heard Jesus before this time.

³ Love is the effect, not the cause, of forgiveness. The papists try to find in the words “For she loved much,” a ground for saying that her love was the antecedent cause of her forgiveness. But this contradicts both the letter and spirit of the parable.

⁴ Contact with the cold Pharisee may have disturbed her peace. The words of Jesus reassure her. Fear takes wings, while true peace and joy fill her soul. And it is so now and with us when Jesus whispers to our souls, “Thy sins are forgiven.” Read Rom. viii, 15–17.

⁵ Christ interprets himself when he adds, “Thy faith hath saved thee.”—MELANCHTHON.

LESSON XLIII.

JESUS DINES WITH A PHARISEE, AND REBUKES HYPOCRISY. Luke xi, 37–54.

Reading Lesson: Luke xi, 29–54.

Golden Text: Luke xi, 36.

LESSON HYMN.

Teach me, my God and King,
In all things thee to see;
And what I do, in any thing,
To do it as for thee;—
No. 1.

To scorn the senses’ sway,
While still to thee I tend;
In all I do be thou the way,
In all be thou the end.

QUESTIONS.

1. What was the subject of our last lesson? 2. At another time¹ what did another Pharisee do? Verse 37. 3. Did Jesus accept this invitation? 4. It seems that Jesus went at once to the table: what is said of the Pharisee? Verse 38.² 5. It does not appear that the Pharisee spoke his thoughts, but Jesus knew them: what did he say to him? Verse 39. (The "cup" was a drinking vessel; the "platter," a dish.) 6. How did Jesus further reprove the folly of their notions and fashions? Verse 40. 7. Jesus says nothing against cleanliness; he only urges that washed hands and cups will do no good with unwashed hearts. Compare Matt. xxiii, 26. (This saying belongs to a discourse delivered only a few days before his crucifixion.) 8. How did Jesus point the way to real purity? Verse 41.³ 9. What things were the Pharisees accustomed to do? Verse 42, first part. 10. What were they accustomed to leave undone? Same verse. 11. What comment does Jesus make on their conduct? (True piety does not substitute one duty for another; it does its great and its small duties as unto God.) 12. How does Jesus



ANCIENT MODE OF HAND WASHING.

reprove their egotism and vanity? Verse 43. ("The uppermost seats" --the seats of the elders nearest the chest which held the sacred books.) 13. What were they like? Verse 44.⁴ 14. A lawyer interrupted Jesus in his denunciation of the hypocrisy of the Pharisees: what did he say? Verse 45. ("Lawyers" in the New Testament are not *attorneys*, but professional teachers of religion. They furnished the theories.) 15. How does Jesus reply to the lawyers? Verse 46. 16. What did they build? Verse 47.⁵ 17. What did their conduct prove? Verse 48. 18. What said the "wisdom of God?" Verse 49. 19. What should be required of that generation? Verse 50. 20. How is this fearful warning pressed upon them? Verse 51. (The persecution of God's messengers culminated in the rejection and crucifixion of Jesus; punishment, culminated in the destruction of Jerusalem.) 21. Who was Abel? 22. Who was Zachariah? 2 Chron. xxiv, 17-22. 23. What had these lawyers--false teachers--done with the key of knowledge? Verse 52.

24. What did the scribes and Pharisees of the company do when they heard these things? Verse 53. **25.** With what spirit and purpose? Verse 54.

¹ Matthew xii, 46-50, and Mark iii, 20, 31-35, probably give the time and occasion of this invitation and dining, at the close, perhaps, of his vindication of his miracles from the blasphemous charge of the Pharisees. His mother and friends seemed anxious to withdraw him from the bitter and prejudiced circle of the scribes and Pharisees, but his work with them was not yet done, and he accepted the Pharisee's invitation. Matt. xii, 14, and Mark iii, 6, show the spirit that animated the persecutors at this period.

² They had many absurd and punctilious notions. Compare Mark vii, 3-5 and Matt. xv, 2. The engraving shows the ancient mode of the Jews and other eastern nations when washing their hands. Verse 39 paints to the life their zeal for ritual purity and their indifference to moral impurity.

³ As if he had said, by acts directly contrary to rapine and wickedness show that your hearts are cleansed, and these outward washings are needless.—WESLEY.

⁴ See Matt. xxiii, 27; but here the point of the comparison is different. *There* the sepulchres are whitened, that men may not pass over them unawares; and the comparison is to the outside fairness and inside abomination. *Here* the graves are not seen, and men thinking they are walking by clean ground are defiled by passing over them.—ALFORD. The corruption of the Pharisees, unseen by the common people, was like a concealed grave. Touching a grave involved ceremonial defilement. Num. xix, 16.

⁵ Just like them, pretending great reverence for the ancient prophets, while ye destroy those whom God sends to yourselves. Ye, therefore, bear witness by this deep hypocrisy that ye are of the very same spirit with them.—WESLEY.

LESSON XLIV.

WARNING AGAINST THE HYPOCRISY OF THE PHARISEES AND THE COVETOUSNESS OF THE WORLDLING.

Luke xii, 1-34.¹

Reading Lesson: Psa. lxxiii.

Golden Text: 3 John 2

LESSON HYMN.

Were I possessor of the earth,
And call'd the stars my own,
Without thy graces and thyself,
I were a wretch undone.

Let others stretch their arms like seas,
And grasp in all the shore:
Grant me the visits of thy face,
And I desire no more.

QUESTIONS.

1. Where did the close of our last Sunday's lesson leave Jesus? At the table of a Pharisee. **2.** How did the dinner wind up? Chap. xi, 53, 54. **3.** What was taking place upon the outside of the house at this time? Verse 1, first part. **4.** What does Jesus say first of all to his disciples? Same verse. (Heaven—their doctrine and spirit.) **5.** How does he show the folly of hypocrisy? Verse 2. **6.** How does he teach his disciples courage in preaching his gospel? Verses 3-5. **7.** How does he encourage their faith in God's providence? Verses 6, 7. **8.** What does he promise to those who confess him before men? Verse 8. **9.** What does he threaten to those who deny him before men? Verse 9. **10.** What solemn warning is given? Verse 10. **11.** What divine aid is promised to those who are persecuted for his sake? Verses 11, 12. **12.** How was this solemn discourse rudely interrupted? Verse 13. **13.** How does Jesus answer the rude interruption? Verse 14. (Jesus had no time for such matters; it was not his business, and besides, he

would admonish the man of his folly and sin "in thinking of law-suits in the midst of a discourse on the judgment-day of God.") **14.** Turning from the man he addressed his disciples again: what did he say? Verse 15. (The man had showed his covetousness.) **15.** How does the second part of verse 15 give the reason for the caution in the first part of it? **16.** He enforces his caution by a parable: can you state the parable of the discontented rich man who would build greater barns, but was not prepared to die? Verses 16-20. (The teacher may give several an opportunity—seeing that every point is brought in.) **17.** Who is like this rich and foolish man? Verse 21. **18.** What sad and fatal mistakes did this rich barn-builder make? **19.** What lesson does Jesus draw from his parable? Verse 22. (Take no thought.) **20.** How does verse 23 give the reason for the exhortation in verse 22? **21.** Most of verses 24-34 we have found in the Sermon on the Mount; these precious truths Jesus repeats: what does he teach us all from God's care of the ravens and the lilies? Verses 24-28. (The word rendered "grass" means *herbage*. In the East, as wood is scarce, dry grass and other herbage is often used for heating ovens.) **22.** Why should Christians never yield to doubts and perplexities? Verses 29, 30. **23.** What should we seek first of all? Verse 31. **24.** How does Jesus comfort his people? Verse 32. (Little flock.) **25.** How and where should Christians lay up treasures? Verse 33. **26.** Where will our hearts be? Verse 34.

¹ Verses 1 and 13-21 are peculiar to Luke; with verses 2-9 compare Matt. x, 26-33; with verse 10 compare Matt. xii, 31, 32, and Mark iii, 28-30; with verses 11, 12, compare Matt. x, 19, 20; with verses 22-34, compare Matt. vi, 19-34.

² The high themes of Christ's discourse do not interest him; his mind is revolving questions of land and money. It is the proof of utter worldliness that he could think about these things at all in the midst of such a sermon. Nothing is said against the justice of his claim; that does not enter into the question at this time.

³ He says "*my fruits, my goods,*" forgetting that he was only God's steward. The poor all about him answered his question, verse 17. **SIRIEN** says: "But hast thou a store of years, too, laid up in thy barns? His folly was fourfold: he forgot the Giver; appropriated all to himself; counted these things the food of his soul; and thought not of the daily possibility of death."

LESSON XLV.

EXHORTATION TO WATCHFULNESS.—Luke xii, 35-59.

Reading Lesson: Luke xii, 35-59.

Golden Text: Luke xii, 37.

LESSON HYMN.

Help, Lord, to whom for help I fly,
And still my tempted soul stand by
Throughout the evil day;

The sacred watchfulness impart,
And keep the issues of my heart,
And stir me up to pray.

QUESTIONS.

1. What were the great lessons of our subject last Sunday? **2.** What is the subject to-day? Christian watchfulness. **3.** How should Christians be all the time? Verse 35.¹ **4.** Why should Christians be ready for their Lord at any time? Verse 36.² **5.** What does Jesus say of those who shall be found watching and ready when he comes? Verse 37, first part. **6.** What will the Lord Jesus do for his faithful servants? Same verse, second part.³ **7.** What does he say of the need of being always ready? Verse 38. (The second and third watch.) **8.** How does he illustrate the necessity of constant watchfulness? Verse 39. **9.** What does Jesus say to us every one? Verse 40, first part. **10.** Do we know when we may be called out of this world? Same verse. (Now

read the parable of the rich fool in this chapter. Verses 16-20.) **11.** What question did Peter ask Jesus? Verse 41. **12.** Jesus answers with a question: What is it? Verse 42. (The lesson was for all then present and for all of us.) **13.** Who only is blessed? Compare verses 42 and 43. **14.** What is promised to the "faithful and wise steward?" Verse 44. **15.** How does an unfaithful and foolish steward think of these things? Verse 45. **16.** What may such a servant certainly expect? Verse 46. **17.** Who shall be beaten with many stripes? Verse 47. **18.** Who shall be beaten with few stripes? Verse 48,⁴ first part. **19.** What is the general law of responsibility? Same verse, second part. **20.** Now read verses 49-53. (The teacher should show that such divisions and persecutions are not the proper effects of the Gospel, but the proof of man's hatred to it.) **21.** How did they read weather-signs? Verses 54, 55. **22.** But they would not read aright the signs of the time of salvation that God had sent them. Verses 56, 57. **23.** How does our lesson close? Verses 58, 59.⁵

¹ The Orientals use girdles to secure their long, flowing garments when at work, or on the march.

² When the lamented pastor of Trinity Methodist Church, Savannah, Ga., the Rev. Dr. E. H. Myers, came to die, during the yellow-fever plague of 1876, he said: "I am ready; I have been for a long time."

³ He hath already served us, ever since he took upon him the form of a servant; he is continually serving us in long-forgiveness, putting on our garments and washing our feet—else we should find it hard to believe what he here saith.—STIER.

⁴ This is not to be taken absolutely, but comparatively—he that knew not so fully his Lord's will, who had not received instructions so explicit. We must suppose some general knowledge or there would be no pretense for inflicting stripes at all.—WATSON. The degree of light is the measure of responsibility. Read Matt. xi, 20-24.

⁵ One thought pervades this discourse, namely, decision for Christ as against his adversaries, and in view of the judgment-day.—WHELDON.

LESSON XLVI.

THE PARABLE OF THE SOWER. Matt. xiii, 1-23. (Compare carefully Mark iv, 1-20, and Luke viii, 4-15.)¹

Reading Lesson: Matt. xiii, 1-23.

Golden Text: Matt. xiii, 23.

LESSON HYMN.

To seek thee all our hearts dispose,
To each thy blessings suit;

And let the seed thy servant sows,
Produce abundant fruit.

QUESTIONS.

1. What is the subject of our lesson to-day? See above. **2.** We have here a great sermon: who preached it? Verse 1. **3.** Where was the sermon preached? what sort of pulpit did Jesus have? where was the congregation? Verses 1, 2. **4.** How did Jesus teach the people? Verse 3, first part. **5.** What is a parable?² **6.** What is said about the sower? Verse 3. **7.** Tell what you know about sowing wheat, preparing the ground, scattering the seed, etc. **8.** Where did some of the seed fall, and what became of it? Verse 4. **9.** What else happened to this seed? Luke viii, 5. **10.** Could this seed ever bring forth fruit? **11.** How does Jesus explain this part of the parable? Repeat verse 19. **12.** What is meant by "the wicked one" in this verse? Luke viii, 12. **13.** Who is like this way-side hearer? The man who does not pay attention to the Gospel he hears—who forgets when he ceases to hear.³

14. Where did other seed fall, and what happened very soon? Matt. xiii, 5. **15.** What became of the wheat that grew on the stony places? Verse 6. **16.** Why did it perish so soon? Same verse. (Perhaps some of the class have seen such ground—let them describe it.) **17.** How does Jesus explain this part of the parable? Repeat verses 20, 21.⁴ **18.** What does “offended,” verse 21, mean? That such people lose their religion and become backsliders. (The teacher should illustrate from nature and human experience, showing the worthlessness of wheat and of professions that have “no root.”) **19.** Where did other seed fall? Verse 7, first part. **20.** What did the thorns do? Same verse. **21.** Have you ever seen any thing like this? **22.** How did Jesus explain this? Repeat verse 22.⁵ **23.** With Matt. xiii, 22, compare Mark iv, 19 and Luke viii, 14. (These verses show how “the world” interferes with growth in grace.) **24.** Are not all in danger from these things? **25.** What is said of the seed which fell into “good ground?” Verse 8. **26.** How does Jesus explain this? Repeat verse 23.⁶ **27.** What now is the “seed?” Luke viii, 11. **28.** Did the disciples ask Jesus to explain the parable? Mark iv, 10. **29.** What does Jesus say to us all? Mark iv, 9. **30.** Teacher may read and explain Matt. xiii, 10-17.⁷

¹ Let the teacher set an example of diligence by carefully comparing the three versions of this parable; the lesson cannot be otherwise rightly understood.

² The word *parable* is derived from *para*, near, and *ballo*, to throw, and conveys the idea of placing two things near together. PARKHURST'S definition is: “A comparison, similitude, or simile, in which one thing is compared with another, and particularly spiritual things with natural, by which means such spiritual things are best understood, and make the deeper impression on the honest and attentive hearer, at the same time that they are concealed from the gross, carnal, and inattentive.”

³ JOHN WESLEY, in showing how the devil takes away the word, says: “Either inwardly—filling the mind with thoughts of other things—or by his agent. Such are all they that introduce other subjects, when men should be considering what they have heard.”

⁴ There is many a soul with a surface soft and yielding, but a nature truly hard at bottom. In such the shallow emotions are quickly stirred, but their deeper nature remains untouched.—WHEEDON. The heat of the sun brings the well-rooted plant to maturity; it destroys that which has “no root in itself.” Persecutions establish those who are “rooted and grounded;” they “offend”—destroy—the shallow-rooted.

⁵ The image of our evil growth strangling a nobler is permanently embodied in our language in the name *cockle*, given to a weed well-known in our fields—derived from the Anglo-Saxon *clocan*, to choke.—TRENCH.

⁶ The four classes represented in this parable may change their places, as they use or neglect the means of grace that God has appointed. As to the measures of increase, they give the idea simply of an abundant harvest. HERODOTUS mentions wheat in the region about Babylon that produced two hundred fold.

⁷ Illustrating this paragraph, STIER quotes a pretty saying from VAN GERLOCH: “A parable is like the pillar of cloud and fire, which turned the dark side to the Egyptians, the bright side to the people of the covenant. It is like a shell which keeps the precious kernel as well *for* the diligent as *from* the indolent.”

LESSON XLVII.

THE PARABLE OF THE TARES. Matt. xiii, 24-30; 36-43.

Reading Lesson: Matt. xiii, 18-43.

Golden Text: Matt. xiii, 43.

LESSON HYMN.

Thou canst not toil in vain:
Cold, heat, and moist, and dry,
Shall foster and mature the grain,
For garnerers in the sky:
No. 1.

Thence, when the final end,
The day of God is come,
The angel reapers shall descend,
And heaven sing, “Harvest home!”

QUESTIONS.

1. What four classes of hearers were described in our last lesson? 2. What is our subject to-day? See above. 3. Jesus was still in the ship preaching to the crowd standing on the beach: what is said in verse 24? (Kingdom of heaven.) 4. What did the disciples do when the sermon was over and Jesus had sent the people home? Verse 36. 5. Who did Jesus say was represented by the sower of the good seed? Verse 37. 6. Who is "the Son of man?" Our Lord Jesus Christ. 7. What happened to the farmer's field while "men slept?" Verse 25. 8. What are tares?¹ 9. What is the field? Who are represented by the good seed? and who by the tares?² Verse 38. 10. When did the tares show themselves? Verse 26. 11. What did the servants do and ask? Verse 27. 12. How did the owner of the field explain the presence of the tares? Verse 28, first part. 13. Who is this enemy? Verse 29, first part. 14. What did the servants wish to do? Verse 28, second part. 15. Why did the owner of the field not allow the servants to root up the tares? Verse 29. 16. What did he tell them to do? Verse 30, first part. 17. What did he say should be done in time of harvest? Same verse. 18. What does the harvest represent? Verse 39, middle part. 19. Who are the reapers? Same verse. 20. What shall be in the end of the world? Verse 40. 21. What will the Son of man do in the last day? Verse 41. (All things that offend.) 22. What shall be done with those who do iniquity? Verse 42, first part. 23. How will these show their sorrow and torment? Same verse. 24. The good wheat represents true Christians: what is said of them in the last day? Verse 43. 25. What closing words in this parable are addressed to every one of us? Verse 43, last part.³ 26. Who is represented as the world's final judge?⁴

¹ Some call it *darnel*, or *cheat*; a sort of weed that looks much like wheat, particularly at first, and injures it much. "The tare," says Dr. THOMSON, "abounds all over the East, and is a great nuisance to the farmer."

² As the former parable describes the planting of the dispensation, so this describes its struggle with evil in the world till the judgment-day.—WHEDON.

³ The parable must be understood as not referring at all to questions of Church discipline.—WATSON.

⁴ Jesus Christ.—Compare 1 Cor. xv, 24; Matt. xi, 27; xxviii, 18; John v, 22; xiii, 3; Acts ii, 36; xvii, 31; Rom. xiv, 10, etc.

LESSON XLVIII.

THE GRAIN OF MUSTARD SEED. Matt. xiii, 31, 32; (compare Mark iv, 30-34, and Luke xiii, 18, 19.)—THE LEAVEN HID IN THE MEAL. Matt. xiii, 33-36; (compare Luke xiii, 20, 21.)—THE SEED GROWING SECRETLY. Mark iv, 26-29.

Reading Lesson: Mark iv, 21-41.

Golden Text: Rev. xi, 15.

LESSON HYMN.

Thy loving, powerful Spirit shed,
And speak our sins forgiven,
No. 1.

Or haste throughout the lump to spread
The sanctifying leaven.

QUESTIONS.

1. What can you tell of last Sunday's lesson? 2. What three parables do we study to-day?¹ See above. 3. What is meant by "kingdom of heaven," Matt. xiii, 31? The Gospel and its work in the heart and in the world. 4. What is this kingdom like? 5. What is mustard? 6. What is said of its seed? Matt. xiii, 32. (Mustard seed was the least of planted seeds the Jews were familiar with.) 7. What is said of its growth?² Same verse. 8. What does this show? The great growth of religion from small beginnings. (The teacher should illustrate from the growth of Christianity among nations and individuals.) 9. Does Mark speak of other parables than those he records? See Mark iv, 33. (The second in our lesson to-day he does not give.) 10. What is the parable of the leaven?³ Matt. xiii, 33. 11. What is leaven, and why is it used? 12. How much was three measures of meal? About one peck and a half. 13. Does the yeast, or leaven, change the dough? Make it like the yeast? 14. How is the Gospel like the leaven? It so works in the willing heart as to make it like itself. 15. How are our hearts different from the dough? The dough cannot hinder the yeast from working, but we can hinder the Gospel. 16. To what extent can we hinder it? 1 Thess. v, 19. 17. Now turn to Mark iv: what does Jesus say the kingdom of heaven is like? Verse 26. (Mark only gives this parable.) 18. What does he say of the growing of the planted seed? Verse 27. 19. How does the corn grow? Verse 28. 20. When is the sickle thrust in? Verse 29. 21. What does this parable teach us? One lesson is patience; we are not to give up trying to do good because we do not succeed in a day. 22. How long does the farmer have to wait before he can get bread out of the seed he sows? 23. What other lesson does the parable teach us? Faith in the Gospel—that it will do its work. 24. The farmer sows seed: would it come to any thing if God did not send the sunshine and the rain? 25. What does this teach us? To do our duty, and expect God to bless us. 26. Can you illustrate this? It is the preacher's business to preach the truth; God promises to bless his work. 27. Can we do any good without God's blessing? 28. Has Jesus promised to help us? Matt. xxviii, 19, 20.

¹ In the parable of the sower the disciples saw that three parts perished; in the parable of the tares they saw other hinderances to gospel work; the three parables of our present lesson were for their encouragement. Christ's kingdom, in spite of difficulties, discouragements, and losses, will flourish and at last prevail.

² A Spanish traveler says: "The mustard-tree thrives so rapidly in Chili that it is as big as one's arm, and so high and thick that it looks like a tree. I have traveled many leagues through mustard groves which were taller than horse or man; and the birds built their nests there, as the Gospel mentions." But the literal sense is not to be pressed, the mustard seed being a well-known Jewish type for any thing exceedingly small. See Luke xvii, 6. It is not simply the ultimate greatness of the kingdom, but that greatness as contrasted with its small and despised beginnings.

³ In this parable the woman is the symbol of the divine agency, [the sower was a man, because sowing wheat was a man's business, as bread-baking was a woman's,] the meal is the human heart, the leaven is the Gospel.—WHEDON. As the dough is internally related to the leaven, so is the man internally related to the kingdom of God.—BRAUNE. *Till the whole was leavened*—Thus will the Gospel leaven the world, and grace the Christian.—WESLEY.

LESSON XLIX.

THE HID TREASURE—THE GOODLY PEARL—THE NET
GATHERING OF EVERY KIND. Matt. xiii, 44-52.

Reading Lesson: Matt. xiii, 31-58.

Golden Text: Prov. xxiii, 23.

LESSON HYMN.

Vain, delusive world, adieu,
With all of creature good!
Only Jesus I pursue,
Who bought me with his blood!

All thy pleasures I forego,
I trample on thy wealth and pride:
Only Jesus will I know,
And Jesus crucified.

QUESTIONS.

1. What did Jesus do when he had ended the parable of the leaven hid in the meal? Verse 36. 2. What did the disciples ask when the people were gone away? Same verse. 3. Jesus then explained the parable of the tares, and delivered three parables to the disciples: which were they? See above.¹ 4. To what does Jesus liken the kingdom of heaven? Verse 44. 5. How is the Gospel hidden from men? By sin and unbelief. 6. How may they find Gospel treasure? By searching for it. 7. What is the great lesson of this parable? It teaches us to give up forever every thing which comes between us and God. 8. What does Solomon say of the true wisdom? Prov. iii, 15. 9. What is the experience of a man who has found the great treasure of true religion? Rom. v, 1-5. 10. What is the kingdom of heaven like? Verse 45. 11. What does the pearl-seeker do? Verse 46. 12. What are pearls? Are some pearls very costly and beautiful? 13. What does the pearl-seeker represent? A man seeking the highest good. 14. Can we find this in money? fine houses? fine clothes? fine living? pleasures? honors? in any thing earthly? 15. What is this pearl that is worth every thing else? The religion of Jesus Christ.² 16. Can you state the parable of the net? Repeat verses 47, 48. 17. What is a net? 18. What does the net represent? The Church. 19. What are the fishermen? Preachers and all Christian workers. 20. The sea? The world of men. 21. What does the parable teach us? That we need not be surprised if a bad man gets into the visible Church. 22. How will the good and bad fish—men—be divided at the end of the world? Verse 49. 23. What will be the final and everlasting fate of those who will not be saved from sin by Christ? Verse 50.³ 24. What did Jesus ask his disciples when he had ended these parables? Verse 51. 25. What did his disciples answer? Verse 52.⁴

¹ The three following parables are proposed, not to the multitude, but peculiarly to the apostles. The two former of them relate to those who receive the Gospel; the third, both to those who receive, and those who preach it.—WESLEY.

² O what a gracious word about *buying*, when yet the price consists only in our entire poverty, debt, and misery! But what righteousness and truth in this, that the pearl is yet so dear, and assuredly in no other way to be obtained! What in earthly things were a foolish whim, is here the highest wisdom.—STIER.

³ The leading idea of this parable is the ultimate separation of the holy and the unholy in the Church, with a view to the selection of the former for the Master's use.—ALFORD.

⁴ The true gospel teacher (clerical or lay) who understands Bible doctrine and has a true experience of religion will bring forth, for the "edification" of his hearers, "things new and old." He will not seek after mere *novelties*. Such as do this seldom have either doctrine or experience.

LESSON L.

IS NOT THIS THE CARPENTER'S SON?—Matt. xiii, 53-58;
Mark vi, 1-6.

Reading Lesson : Mark vi, 1-29.

Golden Text : Gal. vi, 14.

LESSON HYMN.

Hail! thou once despised Jesus,
Hail, thou Galilean King!
Thou didst suffer to release us;
Thou didst free salvation bring.

Worship, honor, power, and blessing,
Thou art worthy to receive;
Loudest praises, without ceasing,
Meet it is for us to give.

QUESTIONS.

1. The parables we have been studying were delivered near Capernaum: what did Jesus do when he had ended them? Matt. xiii, 53.
2. Where did he go? Verse 54.¹ (Nazareth.) 3. What was his own country? Matt. ii, 23. 4. What did Jesus do on the sabbath day? Mark vi, 2, first part. 5. Did many hear his preaching? Same verse. 6. What was their feeling when they heard him? (Compare Matt. vii, 28, 29.) 7. What questions did they first ask among themselves? Same verse. 8. What did they ask about Jesus, his former life, and his family? Verse 3. 9. How are the same questions asked in Matt. xiii, 55, 56? (No doubt they asked all of these questions.) 10. Had Jesus been educated in the great schools? John vii, 15. 11. It is most likely that Jesus, while living in Nazareth, worked at the carpenter's trade:² what does this teach us? The duty and honorableness of labor. 12. Is not idleness a sin? 13. What does St. Paul say of people who will not work? 2 Thess. iii, 10. 14. What more is said of their feeling toward Jesus? Matt. xiii, 57, first part, (offended in him.) 15. How did Jesus rebuke their hardness of heart and bitter prejudices? Same verse. 16. What did Jesus think of their unbelief? Mark vi, 6. 17. Did he work many miracles in Nazareth? Matt. xiii, 58. 18. Why not? Same verse. 19. What miracles did Jesus perform in Nazareth? Mark vi, 5. 20. Matthew says "did not": how does Mark express it?³ 21. Why did he heal a few sick people? No doubt because they had faith. 22. What does it all teach us? That unbelief keeps away from us the blessings of God.

¹ He had visited Nazareth and preached to his townsmen before this time. Luke iv. 16-30. STIER says, in reply to some who make the visit described in our lesson to-day identical with that described in Luke iv: "The denial of his return once more, strikes out of his life a trait as beautiful as it is significant. It can scarcely be thought that he had at once *altogether* given up his unhappy Nazareth for its first sin, though that sin was certainly a grievous one."

² Joseph, who was, perhaps, dead by this time, had been well known as the village carpenter; and as the Jewish canons required every boy to learn some trade, it is quite reasonable to suppose that Jesus followed that of Joseph. ALFORD says: "The expression does not seem to be used at random, but to signify that Jesus *actually worked* at the trade of his reputed father." And BURKITT: "This we may be sure of, that our Lord lived not thirty years before his manifestation idly and unprofitably." The persons mentioned here may have been his "cousins," the Jews extending the word *brother* to other degrees of kinship. Thus: Gen. xiii, 8; xxix, 12; Lev. x, 4. They may have been his half-brothers and sisters without trenching upon the doctrine of his miraculous conception. There is no reason for believing that Mary was at once a wife and a nun.

³ *Could there do no mighty work*—Not consistently with his wisdom and goodness. It being inconsistent with his wisdom to work them there, where it could not promote his great end; and with his goodness, seeing he well knew his countrymen would reject whatever evidence could be given them. And, therefore, to have given them more evidence would only have increased their damnation.—WESLEY. By No. 1.

unbelief and contempt of Christ, men stop the current of his favors to them, and put a bar in their own door.—HENRY. The glimpse which this history gives of the “outer conditions of the life of Jesus” shows how impossible it is that a *mere man* could have taught such doctrines and have lived such a life, to say nothing of his prophecies and miracles. “The *facts*—the unmiraculous facts of his human life—furnish and sustain the proof of his divinity.”

LESSON LI.

HEROD'S OPINION OF JESUS—THE MURDER OF JOHN THE BAPTIST. Matt. xiv, 1-14; Mark vi, 14-29; Luke ix, 7-9.

Reading Lesson : Matt. xiv, 1-21.

Golden Text : Matt. x, 39.

LESSON HYMN.

Sure I must fight if I would reign ;
Increase my courage, Lord ;
I'll bear the toil, endure the pain,
Supported by thy word.

Thy saints, in all this glorious war,
Shall conquer, though they die ·
They see the triumph from afar,
By faith they bring it nigh.

QUESTIONS.

1. The whole land was filled with the fame of Jesus: who heard of him? Verse 1. 2. What Herod was this? Herod Antipas, son of that Herod who killed the little children in Bethlehem. (Tetrarch.) 3. What did Herod say of Christ? Verse 2, first part. 4. But John was dead: how could Herod believe this? Same verse, second part. 5. What did some others think? Mark vi, 15. 6. What does St. Luke say of Herod's feelings when he heard these wonderful things of Jesus? Luke ix, 7. (The bad man's conscience smote him.) 7. Did Herod wish to see Jesus? Luke ix, 9. 8. What was the first unjust and cruel thing that Herod did to John? Matt. xiv, 3. 9. Who was Herodias? A bad woman, who left her own husband to live with Herod. (See Appendix.) 10. Why is it said that John was imprisoned for her sake? She was very angry with John, and Herod imprisoned the good man to please his wicked wife. 11. Why was she so angry with John? Verse 4.¹ 12. It was very brave in John to tell these proud sinners the truth: what does the example teach us? To be true to conscience and to God at all hazards. 13. Why did Herod not kill John when he first put him in prison? Verse 5. 14. What does St. Mark, chap. vi, 20, say of Herod's feelings toward John, notwithstanding his cruel imprisonment of him? 15. What did Herod do on his birthday? Mark vi, 21. 16. Who pleased Herod with her dancing?² Mark vi, 22. (Her name was Salome.) 17. What foolish oath did this foolish and wicked king make? Mark vi, 22, 23. 18. What did the dancing Salome do? Next verse. 19. What did Herodias tell her daughter to ask? Same verse. 20. What did Salome say to the king when she returned from advising with her mother? Verse 25. (A charger, a dish.) 21. How did Herod feel when he heard her savage request? Verse 26. 22. Why would he not reject her wicked request? Same verse.³ 23. What did the king do? Verses 27, 28. 24. What did Salome do with her ghastly present? Mark vi, 28. 25. What did John's disciples do? Verse 29. 26. Why did Jesus retire from Herod's dominions? Matt. xiv, 13.

¹ This marriage was unlawful for three reasons: 1. Her former husband, Philip, (not the tetrarch, but another son of Herod the Great, disinherited by his father,) half-brother to Antipas, was still living. 2. The former wife of Antipas, the daughter of Aretas, king of Arabia, was still living, in revenge of whose dishonor Aretas made war on Antipas, and, defeating, would have crushed him but for the emperor's interference. 3. It was unlawful by Levit. xviii, 6, and by the law which forbade nephews to marry aunts, and uncles to marry nieces; for Herodias, besides being his sister-in-law, was also his niece, her father being Aristobulus, half-brother to Antipas. Luke iii, 19, anticipating the history, tells us that John reproved Herod "for all the evils which he had done," as well as for the incestuous marriage.

² Danced "before Herod" is, literally, "in the midst," the spectators gronped around her. To do this was to forget the decorum and decency of a Jewish maid, as the dancing itself, at Herod's feast, was putting dishonor upon her own father, Philip. But Salome was a true child of her debauched and blood-thirsty mother.

³ Miserable king! hounded on by the rancor of Herodias and his pride in keeping his oath, and yet afraid of the people, who honored John, and, withal, suffering some qualms of conscience. Commenting on his flimsy casuistry about his foolish oath, which he should neither have made nor kept, one writer says: "So he murdered an innocent man from mere tenderness of conscience!" WHEEDON says: "A point of honor rises here. He must not flinch, but must keep his pledge before his honorable fellows. A duelist or a gambler is the very model of such a faith."

LESSON LII.

REVIEW LESSON.

Reading Lesson: Matt. xiii, 1-23.

Golden Text: Matt. xii, 52.

[Read carefully, during the week, the text of the different lessons, and be prepared for such questions as the teacher, or superintendent, or pastor, may ask.]

LESSON HYMN.

Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to thee.

Thy ransom'd servant, I
Restore to thee thy own;
And, from this moment, live or die,
To serve my God alone.

THE OUTLINE.

XL. *Jesus Accused of Casting out Devils by Beelzebub.*—His Answer. Matt. xii, 22-37; Mark iii, 20-30; Luke xi, 14-23.—The miracle—the man "blind and dumb." Accusation of the scribes and Pharisees. Our Lord's answer, showing the absurdity, falseness, and wickedness of their charge.

XLI. *The Pharisees Seek a Sign.*—Our Lord's Mother and Brethren. Matt. xii, 38-50; Mark iii, 31-35; Luke viii, 19-21; xi, 16, 24-36.—The unbelieving Pharisees seeking a sign from heaven. Jesus condemns their unbelieving spirit. The unclean spirit seeking rest. Spiritual kinship.

XLII. *Jesus Dines with a Pharisee, and publicly blesses a "Woman that was a Sinner."* Luke vii, 36-50.—The woman at Jesus' feet. The Pharisee's thoughts. Jesus reads his heart, and rebukes his hardness by the parable of the two debtors. The woman dismissed with a blessing.

XLIII. *Jesus Dines with a Pharisee and Rebukes Hypocrisy.* Luke xi, 37-54.—The Pharisee's wonder. Their hypocrisy and self-consequence exposed and rebuked. The unbelieving lawyers rebuked for teaching and not doing.

XLIV. *Warnings against the Hypocrisy of the Pharisees and the Covetousness of the Worldling.* Luke xii, 1-34.—The "leaven of the Pharisees,"

which is hypocrisy." Courage in confessing Christ. An untimely request. Parable of the rich fool. Exhortation to trust God's care.

XLV. *Exhortation to Watchfulness.* Luke xii, 35-59.—Be ye therefore ready also. The two stewards. Divisions occasioned, not caused, by the Gospel. The blindness of that generation.

XLVI. *The Parable of the Sower.* Matt. xiii, 1-23; Mark iv, 1-20; Luke viii, 4-15.—The parable. Our Lord's interpretation.

XLVII. *The Parable of the Tares.* Matt. xiii, 24-30, 36-43. The parable. Our Lord's interpretation.

XLVIII. *The Grain of Mustard Seed.* Matt. xiii, 31, 32; Mark iv, 30-34; Luke xiii, 18, 19.—*The Leaven Hid in the Meal.* Matt. xiii, 33-36; Luke xiii, 20, 21.—*The seed growing secretly.* Mark iv, 26-29.

XLIX. *The Hid Treasure.* *The Goodly Pearl.* *The Net Gathering of Every Kind.* Matt. xiii, 44-52.

L. *Is not this the Carpenter's Son?* Matt. xiii, 53-58; Mark vi, 1-6.—Nazareth revisited. The Nazarenes wonder at the wisdom of Jesus. Talk of his obscure parentage and circumstances in life. They reject him the second time. Few miracles wrought there because of their unbelief.

LI. *Herod's Opinion of Jesus.* *The Murder of John the Baptist.* Matt. xiv, 1-14; Mark vi, 14-29; Luke ix, 7-9.—Herod's opinion. Thought he was John the Baptist risen from the dead. Herodias—her hatred of John. The king's birthday. Salome's dancing. The rash promise. The great preacher murdered. His head in a charger.

APPENDIX.

I. NAMES OF PERSONS.

- AA'RON, the brother of Moses and Miriam, and son of Amram and Jochebed. Num. xxvi, 59. He was three years older than Moses and several years younger than Miriam. Exod. ii, 4; vii, 7. First mentioned Exod. iv, 14. He was of the tribe of Levi and the first high-priest. Exod. xxix, etc. He died on Mount Hor, aged one hundred and three. Num. xxxiii, 39. Elizabeth was of the house of Aaron. Luke i, 5.
- A'BEL, (*breath, vapor, transitoriness,*) second son of Adam, murdered by his brother. Gen. iv, 1-8. Our Lord speaks of him as the first martyr. Luke xi, 51; Matt. xxiii, 35. Paul celebrates his faith. Heb. xi, 4.
- A-BI'A-THAR, a high-priest of the line of Ithamar, through Eli. Compare 1 Sam. xiv, 3; xxii; xxiii, 6, 9; xxx, 7; 1 Kings ii, 26, 27; 1 Chron. xxiv, 3.
- A-BI'A, the same as Abijah, a descendant of Eleazar, the chief of the eighth course of priests. 1 Chron. xxiv, 1, 5, 10, 19, etc.
- A'BRA-HAM, (*the father of a multitude,*) the son of Terah, of Ur of the Chaldees, the progenitor of the Hebrew nation. See Gen. xi, 27-xxv, 10.
- AL-PHE'US, the father of the apostle James the Less. Matt. x, 3; Mark iii, 18; Luke vi, 15; Acts i, 13. Believed to be identical with Cleophas, the husband of that Mary who stood by the cross with the mother of Jesus and others. John xix, 25. Another Alpheus, the father of Matthew. Mark ii, 14.
- AN'DREW, (Greek, *Andreas, manly,*) one of the first called of the apostles, (John i, 40, Matt. iv, 18,) brother of Peter. He was of Bethsaida, and had been a disciple of John the Baptist. Compare John i, 41; Matt. x, 2, etc.; also John vi, 8; xii, 22. These scattered notices contain all that the Scriptures relate of him.
- AN'NA, an aged and saintly widow, a prophetess, of the tribe of Asher. Luke ii, 36.
- AN'NAS, a high-priest appointed by Quirinus, Roman governor of Syria, (then including Judca,) A.D. 7. He was displaced by Valerius Gratus, A.D. 14. He lived to old age, having had five sons who were high-priests. Mentioned Luke iii, 2; John xviii, 13; Acts iv, 6. See Caiaphas.
- AR-CHE-LA'US, (*leading the people, the chief,*) son of Herod the Great by Malthace, a Samaritan woman, and with his brother, Herod Antipas, brought up in Rome. Herod left "the kingdom" to Archelaus by will, but Augustus Cesar allowed him only the title of ethnarch, promising him the kingly dignity if he reigned well. He is mentioned Matt. ii, 22, and seems to have been like his father. He was banished to Vienne, Gaul, A.D. 6, where he is said to have died.
- BAR-THOL'OMEW, one of the twelve apostles. Matt. x, 3; Mark iii, 18; Luke vi, 14; Acts i, 13. He was probably the same as Nathanael.
- BE-EL'ZE-BUB, (or *Beelzebub,*) the title of a heathen deity, to whom the Jews ascribed the sovereignty of evil spirits. Matt. x, 25; xii, 24, 27; Mark iii, 22; Luke xi, 15. "The notices of Beelzebub are exclusively connected with the subject of *demoniacs*, a circumstance which may account for the subsequent disappearance of the name."
- CAI'A-PHAS—*Kay'ya-fas*—high-priest under Tiberius during our Lord's

- public ministry and at the time of his crucifixion. Luke iii, 2; Matt. xxvi, 3, 57; John xi, 49; xviii, 13, 14, 24, 28; Acts iv, 6. He was appointed by the procurator, Valerius Gratus, held his office during the rule of Pilate, and was deposed by Vitellius A.D. 36. He was son-in-law to Annas. The latter, though out of office, retained the title, and was evidently a man of influence.
- CE'SAR, AU-GUS'TUS, the name conferred on Octavianus, nephew of Julius Cesar. He was emperor of Rome at and before the birth of Christ, and died A.D. 14, aged seventy-six.
- CE'SAR, TI-BE'RI-US, the step-son and successor of Augustus, who reigned from A.D. 14-37, and died aged seventy-eight, being killed by suffocation with bolsters. He was cruel and despotic. Mentioned Luke iii, 1.
- CHU'ZA, (properly, *Chuzas*,) the house-steward of Herod Antipas, whose wife, Joanna, was healed by Jesus. Luke viii, 2, 3.
- CLE'O-PHAS—*Alpheus*, which see. The *Cleopas* mentioned by Luke, xxiv, 18, is believed by some to be the same, but this is unlikely.
- CY-RE'NI-US, the English rendering of the Greek *Kurenios*, which is the Greek form of the Roman Quirinus. He was consul B.C. 12, and made governor of Syria A.D. 6. But it is shown by Zumpt, of Berlin, in a long and very satisfactory argument, that he was twice governor of Syria; the first agreeing with Luke's statement, chap. ii, 2.
- DA'VID, (*Beloved*,) the son of Jesse, the best known and the greatest of the kings of Israel. As to his history read 1 Sam. xvi-1 Kings ii, and parallels in Chronicles. He had the high honor of being both a representative and ancestor of our Lord Jesus Christ. Ezek. xxxiv, 23, 24, etc. Jesus is often spoken of as "the son of *David*."
- E-LI'JAH, in the New Testament, E-LI'AS, (*My God is Jehovah*,) one of the greatest of the prophets. He was a "Tishbite of the inhabitants of Gilead." As to his history read 1 Kings xvii, xix-2 Kings ii. As to New Testament allusions, compare Luke i, 17; iv, 26; ix, 30; Mark vi, 15; ix, 4; Matt. xvi, 14; xvii, 1, 11; John i, 21; James v, 17.
- E-LI'SHA, in the New Testament Eliseus, (*God his salvation*,) son of Shaphat, attendant and successor of Elijah. Read 1 Kings xix, 16; 2 Kings xiii, 21. He is mentioned Luke iv, 27.
- GA'BRI-EL, (*man of God*.) The word, which is not in itself distinctive, but merely a description of the angelic office, is used as a proper name or title in Dan. viii, 16; ix, 21; and in Luke i, 19, 26. In the ordinary Jewish and Christian traditions Gabriel is spoken of as one of the archangels. In Scripture he is set forth only as the representative of the angelic nature in its manifestation of comfort and sympathy for man.—SMITH'S *Comprehensive Dictionary*, (edited by Barnum.)
- HER'OD. 1. *Herod the Great*, son of Antipater and Cypros, an Arabian. The Herods were of Idumean descent, but they were Jews in faith. Herod, called "the Great," was made king of Judea by the Roman senate, and reigned nearly forty years, with great rigor and cruelty. He repaired Jerusalem and beautified it; he built the magnificent temple that was in existence in the time of Christ. (John ii, 20.) Matt. ii, 16-18 shows his true character. He died in great agony soon after the slaughter of the Bethlehem babes. 2. *Herod Antipas*, son of Herod the Great by Malthace, a Samaritan. He was made tetrarch of Galilee. New Testament mention of him: Luke iii, 1, 19; ix, 7; Matt. xiv, 1-10; Mark vi, 14-20; Luke xxiii, 7-12; Acts xiii, 1. 3. *Herod Philip I.*, son of Herod the Great and Mariamne, and must be distinguished from the Philip mentioned next. This Philip married Herodias, sister of Agrippa I., by whom he had a daughter, Salome. Herodias left him and made an infamous marriage with his half-brother, Herod Antipas. He was excluded from all share in his father's possessions. 4. *Herod Philip II.*, son of Herod the Great and Cleopatra.

He had the title of tetrarch, ruling Batanea, Traehonitis, Auranitis, (Gaulonitis,) and some parts about Jamnia. He built Cesarea Philippi. (Matt. xvi, 13; Mark viii, 27.) He married Salome, daughter of Herod Philip I. and Herodias. 5. *Herod Agrippa I.*, son of Aristobulus and Berenice and grandson of Herod the Great. The Roman emperor gave him the tetrarchies of Philip and Lysanias, and on the banishment of Antipas his dominions were added to those of Agrippa. He is mentioned Acts xii, 1, etc. 6. *Herod Agrippa II.*, son of Herod Agrippa I. and Cypros, grand-niece of Herod the Great. He was, after his father's death, tetrarch of the regions ruled formerly by Philip and Lysanias. He is mentioned Acts xxv, xxvi.

HE-RO'DI-AS, daughter of Aristobulus, granddaughter of Herod the Great, sister of Agrippa I. See above, *Herod Philip*.

I-SA'AN, in the New Testament, Esaias, (*salvation of Jehovah*,) the prophet, the son of Amos. Little is known of his family or history. His prophecies are often quoted or referred to in the New Testament, thus: Matt. iii, 3; Luke iv, 17; Acts viii, 28; Rom. x, 16, 20, etc.

JA'COB, (*supplanter*,) son of Isaac and Rebekah. His history is related in the latter half of Genesis.

JA-I'RUS, a Jew, ruler of a synagogue in some town on the Sea of Galilee. Jesus raised his daughter to life. Matt. ix, 18; Mark v, 22; Luke viii, 41, etc.

JAMES, *the son of Alphaeus*, one of the twelve apostles, called the Lord's brother, probably a cousin, the Jews calling cousins brothers very generally. Mark vi, 3; Gal. i, 19. He is called James "the Less," Mark xv, 40, why is unknown. He was one of the apostles of the circumcision, (Gal. ii, 9,) and was of great reputation among the apostles. Acts xv, 13. The Epistle of James is generally credited to him.

JAMES, *the son of Zebedee*, one of the twelve apostles. Matt. x, 2; Mark iii, 17; Luke vi, 13; Acts i, 13. He and his brother John were called "sons of thunder." Their burning and impetuous spirit twice exhibited itself in an unchastened form. Luke ix, 54; Mark x, 37. He, with Peter and John, was honored by our Lord with special confidence—at the raising of Jairus's daughter, at the transfiguration, and in Gethsemane. He suffered martyrdom under Herod Agrippa I. Acts xii, 1.

JOHN, one of the twelve apostles. (See references above.) He was one of the sons of Zebedee, a Galilean, and a fisherman, with his brother James, before his call to follow Christ. He wrote the fourth gospel, the three epistles that bear his name, and the apococalypse. He is pre-eminently honored in being described as "that disciple whom Jesus loved." He is believed to have been a long time settled in Ephesus in Asia Minor. Tradition says he was thrown into a vat of boiling oil without injury. He was banished to Patmos, a rocky island in the Mediterranean. On the accession of Nerva it is said that he returned to Ephesus. He is believed to have lived to be nearly one hundred years old, and to have been the only one of the twelve that died a natural death.

JO'NAH, in New Testament, *Jonas*, (*a dove*,) a prophet who flourished about 800 B.C. See his prophecy. Mentioned in the New Testament: Matt. xii, 39-41; xvi, 4; Luke xi, 29.

JO'SEPH, a son of Heli, of the lineage of David, a just man, the husband of Mary, and the reputed father of Jesus. Matt. i, 20; ii, 13, 19; Luke i, 27. He is believed to have died some time before our Lord's crucifixion.

JO'SES, one of the Lord's kinsmen. Matt. xiii, 55; Mark vi, 3, etc.

JU'DAS IS-CAR'I-OT, one of the twelve, sometimes called the "son of Simon," (John vi, 71; xiii, 2, 26,) but commonly Iscariot. (Matt. x, 4;

Mark iii, 19; Luke vi, 16, etc.) "*Iscariotes*," says Summers, "is probably the Greek form of the Hebrew *ish-Kerioth*, a man of Kerioth, a town in the south of Judah, (Josh. xv, 25,) where Judas was probably born." Each one of the evangelists relates his treason in selling Jesus. (See also Acts i, 16-25.)

JU'DAS, also called *Lebbeus-Thaddeus*, one of the twelve apostles. (See references above.) In Luke vi, 16, and Acts i, 13, he is called "Judas the brother of James." He is alluded to in John xiv, 22. He is believed to be the author of the epistle ascribed to Jude, where the writer speaks of himself as "Jude, [Judas,] the servant of Jesus Christ, and brother of James." Nothing is certainly known of his later history.

LY-SA'NI-AS, tetrarch of Abilene, (Luke iii, 1,) probably the son or grandson of the Lysanias killed by Marc Antony.

MAR'THA, a woman of Bethany, sister of Mary and Lazarus. Mentioned Luke x; John xi, xii. She seems to have been the elder sister, and manager of the household.

MA'RY, *the mother of Jesus*. The Greek form is *Maria*, the Hebrew *Miriam*. Legends abound concerning the mother of Jesus; the facts of history are few. We know nothing of her childhood. She was of the tribe of Judah and lineage of David, (Psa. cxxxii, 11; Luke i, 32; Rom. i, 3.) She had a sister also named Mary, with, probably, some second name, the wife of Cleopas, (John xix, 25.) She was related to Elisabeth, (Luke i, 36.) Luke i, 26-38, records the annunciation; i, 46-55, Mary's hymn of praise. She is mentioned Matt. i, ii, Luke ii, in connection with the birth and childhood of Jesus. Four times is the veil removed from her from the time of our Lord's entrance upon his ministry: John ii; Matt. xii, 46, and parallels; at the crucifixion; Acts i, 14. After Acts i, 14 there is not a word. The Romish superstitions rest on pure inventions.

MARY, *the wife of Cleopas*. Sister of Mary the mother of Jesus. (See above.) She seems to be the "Mary the mother of James and Joses," (Matt. xxvii, 56;) and "the mother of James the Less and of Joses and Salome," (Mark xv, 40.) Of Joses and the daughters we know nothing. This Mary was at the tomb, (Matt. xxvii, 61, Mark xv, 47;) and again with sweet spices, Easter morning, (Matt. xxviii, 1; Mark xvi, 1; Luke xxiii, 56.) She was one of the witnesses who declared the resurrection of Jesus, (Luke xxiv, 23.) Cleopas and Joseph were both, probably, dead.

MA'RY MAG-DA-LE'NE. Her second name is, probably, derived from Magdala. She is first mentioned Luke viii, 1-3, in honorable company, as, "which ministered unto him [Jesus] of their substance." She had been delivered of "seven devils," indicating demoniacal possession of more than ordinary malignity. But there is *not a particle of evidence, or even intimation, that she was ever unchaste*. Jesus had no truer, more loving friend and disciple than this Mary. Compare Matt. xxvii, 61; Mark xv, 47; Luke xxiii, 55; Mark xvi, 1; Matt. xxviii, 1; John xx, 1, etc.

MA'RY, *the mother of Mark*. (See Acts xii, 12; Col. iv, 10.)

MA'RY, *sister of Lazarus*. (See above, *Martha*. Also Luke x, 40; John xi; xii, 3.)

MAT'THEW, [*Math'thu*,] one of the twelve apostles. Matt. x, 3; Mark iii, 18; Luke vi, 15; Acts i, 13. He was also called Levi, (Luke v, 27-29,) and was the son of a certain Alphæus, (Mark ii, 14.) He was a "publican," that is, a tax-collector for the Romans. "The publicans, properly so called, were persons who farmed the Roman taxes, and were usually, in later times, Roman knights, and persons of wealth and credit. They employed under them inferior officers, natives of

the province where the taxes were collected, called properly *portitores*, 'receivers of customs,' to which class Matthew, no doubt, belonged." — *Comprehensive Dictionary*. Matthew "gave a feast" to Jesus, (Matt. ix, 9, 10; Mark ii, 14, 15; Luke v, 29.) Nothing is known beyond these brief notices, and the fact of his having written the first gospel.

NA'A-MAN, a Syrian general healed of leprosy through the instrumentality of the prophet Elisha, (2 Kings v.) His case is quoted by our Lord as an instance of mercy to one not of Israel, (Luke iv, 27.)

NA-THAN'A-EL, (*given of God*,) a disciple, of whom, under this name, we know only what is mentioned in John i, 46-51, and xxi, 2. Many think that he is the same as Bartholomew.

NIC-O-DE'MUS, (*conqueror of the people*,) a Pharisee, a ruler of the Jews, and a teacher of Israel, (John iii, 1-21.) He is mentioned also John vii, 50; xix, 39.

PI'LATE, PON'TI-US, the sixth Roman proeurator of Judea, appointed A. D. 25-26 by Tiberius Cesar. He is mentioned repeatedly in connection with our Lord's crucifixion. Also by Luke, chap. iii, 1, and xiii, 1. He went to Rome, under complaints, A. D. 36, found a new emperor, Caius, (Caligula,) on the throne, and himself in disfavor. Eusebius says that soon afterward, "wearied with misfortunes, he killed himself." Concerning the place and mode of his death there are many worthless traditions.

RA'CHEL, the younger of Laban's daughters, the second wife of Jacob, and mother of Joseph and Benjamin. (See Gen. xxix-xxxiii, xxxv.) Jer. xxxi, 15-17, has a beautiful passage which represents Rachel as weeping for the loss and captivity of her children. Matt. ii, 17, 18, applies this to the slaughter of the infants of Bethlehem, her tomb being close by.

SA-LO'ME, the wife of Zebedee, (Matt. xxvii, 56; Mark xv, 40.) She is alluded to Matt. xx, 20, and mentioned by name Mark xv, 40; xvi, 1. The "daughter of Herodias" was named Salome.

SIM'E-ON, (*a hearkening*,) a devout Jew who rejoiced in the coming of the Christ. Luke ii, 25-35.

SIMON PE'TER, (Petros, *a stone*,) also called *Cephas*. He was one of the twelve apostles, (see above,) the son of Jonas, (Matt. xvi, 17, etc.) He and Andrew were brothers, and partners of John and James. His name is first in all the lists of the apostles. He was *first among equals*, holding no office and claiming no powers which did not belong to his brethren. His name appears throughout the gospels. He was, with James and John, honored with particular confidence. (See *James*.) An interesting and instructive passage of his life is recorded by all four of the evangelists, (Matt. xxvi, 33-35; Mark xiv, 29-31; Luke xxii, 33, 34; John xiii, 36-38.) Closely following the warnings is the record of his fall. John xxi records his reinstatement. In Acts i-xii he is most prominent among the apostles. After this we have little notice of him. (See Gal. ii, 7-9.) The early Christian writers say he suffered martyrdom, at or about the same time with Paul, in the Neronian persecutions. Origen says, that at his own request he was crucified head downward. He was a married man, (1 Cor. ix, 5.) He was known as Cephas to the Corinthian Christians. He wrote two epistles.

SIMON *the Canaanite*, one of the twelve apostles. He is also called *Simon Zelotes*, (Luke vi, 15; Acts i, 13.) The latter term, peculiar to Luke, is the Greek equivalent for the Chaldee term employed by Matthew and Mark. It should have been *Canaanite*, not *Canaanite*, as if to say Simon came from Canan. The term is from the Hebrew word *Kana*, Aramean *Kanan*, zealous. (See the Commentaries.) Some

think he was so named from belonging to a party among the Jews called the Zealots, who exhibited fanatical zeal for the laws of Moses. *SI'MON the Leper*, a resident of Bethany, one who had probably been healed by Jesus. (See Matt. xxvi, 6, etc.; Mark xiv, 3, etc.; John xiii, 1, etc.)

SI'MON, the brother of Jesus. (See Matt. xiii, 55; Mark vi, 3.) This is all. *THE-OPU'I-LUS, (friend of God.)* The person to whom St. Luke inscribed his gospel, (Luke i, 3,) and the Acts of the Apostles, (Acts i, 1.)

ZACH-A-RÍ'AS, a devout priest of "the course of Abia." (See *Abia*.) The father of John the Baptist, (Luke i, 5, etc.)

ZEB'E-DEE, a fisherman of Galilee, the father of the apostles John and James, (Matt. iv, 21,) and the husband of Salome, (Mark xv, 40; Matt. xxvii, 56.) He appears only once, (Matt. iv, 21, 22; Mark i, 19.)

II. NAMES OF PLACES.*

AB-I-LE'NE, a small district of Palestine, among the eastern declivities of Anti-Libanus, mentioned Luke iii, 1 as being under the government of Lysanias. Abila was its capital, about eighteen miles north-east of Damascus.

Æ'NON, (springs,) the place where John baptized; located by Dr. Barclay five miles north-east of Jerusalem.

BETH-AB'A-RA, (place of passage, the ferry,) a place beyond Jordan, north-eastward from Jericho, where John baptized. John i, 28.

BETH'A-NY, (house of dates,) a little village in sight of Jerusalem, lying on the east slope of the Mount of Olives, intimately associated with the most familiar scenes and acts of the last days of Christ. Here he raised Lazarus, and began his triumphal entry into Jerusalem; here was his nightly resting place just before his passion; here he was parted from his disciples the day he ascended. Compare Matt. xxi; xxvi; Mark xi; xiv; Luke xix; xxiv; John xi; xii, etc.

BETH'PUAGE, [pā-gē or pāge,] (*house of figs,*) a village adjoining Bethany. Matt. xxi, 1; Mark xi, 1; Luke xix, 29, etc.

BETH'LE-HEM, (house of bread,) is nearly six miles south of Jerusalem, and is situated on a hill of limestone which runs east and west. Its modern name is *Beit-Lahm*, its present population about 3,000. It was always an inconsiderable place. (See Micah v, 2.) Joshua does not mention it in his list. It was called "the city of David." Compare 1 Sam. xvii, 12; xx, 6; Luke ii, 4. It is often mentioned in Old Testament history. Here Jesus was born, and here Herod slew the innocent babes, seeking to slay him who was "born king of the Jews." 2. A town in Zebulun, (Josh. xix, 15,) not mentioned in New Testament history.

BETH'-SA'I-DA, (house or place of fishing,) a fishing town in Galilee, not far from Capernaum, on the western shore of the Lake of Genesareth. It was the city of Philip, Andrew, and Peter. John i, 44; xii, 21. Jesus healed a blind man here. Mark viii, 22. It was one of the cities upon which he pronounced woes because of the unbelief of the people. Luke x, 13. There is no conclusive evidence for the existence of two places of this name, as some contend. Dr. Thomson thinks that, being near the entrance of the Jordan into the lake, it was built on both sides of the river.

CA'NA, (reedy, a nest, or cave,) a village in Galilee, about nine miles north

* In preparing these brief notes we have used quite freely WHITNEY'S "Hand-Book of Bible Geography," a most valuable book for Bible students. New York: NELSON & PHILLIPS. Price, \$2 50.

of Nazareth. It was the home of Nathanael. Here Jesus performed two miracles. John ii, 1-11; iv, 46.

CA-PER'NA-UM, (*city of comfort, or consolation,*) a town on the west side of the Lake of Genesareth. John vi, 17; Luke iv, 31; Matt. iv, 13. It seems to have been a flourishing city in Christ's day, but its destruction was so complete that its site cannot be determined with certainty. Jesus spent so much time in Capernaum that it was called "his own city." Matt. ix, 1; Luke iv, 16, 31, etc. Jesus performed many miracles here. Compare Matt. viii, 5, 14; ix, 1; Mark i, 33, etc. Matthew was of Capernaum. Matt. ix, 9. A very beautiful incident occurred here. Compare Mark ix, 33; Matt. xviii, 1. Jesus delivered a remarkable discourse in the synagogue of Capernaum. John vi, 59. He uttered a fearful "woe" upon Capernaum, which has been fearfully fulfilled.

CHO-RA'ZIN. The significance of the name is uncertain. So is its situation. It is connected with Bethsaida and Capernaum as being highly favored in the ministry of Jesus. It also shared their doom. Matt. xi, 21; Luke x, 13. It was, probably, one of the lake towns.

DE-CAP'O-LIS, (*the ten cities,*) a sort of confederation composed of ten cities, without any close connection, favored with certain privileges by the Romans. The limits of the territory cannot be accurately defined. Geographers do not agree as to the names of the cities that composed Decapolis. Perhaps different cities at different times belonged to it. Pliny mentions the following: Damascus, Philadelphia, Raphana, Seythopolis, Gadara, Hippos, Dion, Pella, Gerasa, and Canatha—all east of the Jordan except Seythopolis. The population seems to have been mostly heathen. It is mentioned Matt. iv, 25; Mark v, 20; vii, 31. A great miracle was performed near one of these cities. Luke viii, 26, etc. Damascus alone of these cities is now of much importance.

E'GYPT, a celebrated country in north-eastern Africa. The flight of the holy family hither from Herod connects it with New Testament history. Matt. ii, 14, 19.

GAD'A-RA, a large and splendid city about six miles south-east of the extreme southern point of the Sea of Galilee, and about sixteen miles from Tiberias. On the shore of Galilee, in territory adjacent to this city, Jesus performed a great miracle: Matt. viii, 28; Mark v, 1; Luke viii, 26. Mark and Luke speak of the miracle as occurring in the land of the Gadarenes; Matthew, Gergesenes. The best authorities are divided between the readings—Gergesenes, Gerasenes, Gadarenes. Tischendorf, Alford, Tregelles, etc., favor Gadarenes.

GAL'I-LEE, (*a circle, or circuit,*) a name given in Old Testament history to a small "circuit" among the mountains of Naphtali. The Galilee of the New Testament embraces the whole of northern Palestine. It is first mentioned Josh. xx, 7. Solomon offered it to Hiram, who declined it; then Solomon rebuilt and colonized its towns. Compare 1 Kings ix, 11, and 2 Chron. viii, 2, etc. It was called in Isaiah's time "Galilee of the nations." Isa. ix, 1. The Galilee of Christ's time was about fifty miles long and twenty-five wide. It was then flourishing and populous, believed to have contained at that period about three million inhabitants. Much of our Lord's ministry—in word and deed—is connected with Galilee. The first three gospels are mostly taken up with Christ's work in Galilee; John says more of his work in Judea. The disciples were chiefly from Galilee. Acts i, 11; ii, 7. Christ appeared to his disciples in Galilee after his resurrection. Compare Matt. xxvi, 32; xxviii, 7, 10, 16; Mark xiv, 28; xvi, 7; John xxi.

GAL'I-LEE, SEA OF. This pretty lake is oval in shape, about fourteen

miles long and seven wide. The Jordan flows into and out of it. It is in the bottom of a volcanic basin, and is six hundred and fifty-three feet below the level of the Mediterranean Sea. In Num. xxxiv, 11, Deut. iii, 17, and Josh. xiii, 27, it is called "Chinnereth," from a town of that name perhaps near by. Josh. xix, 35. It was called Sea of Tiberias, from a city of that name on its shore; Genesareth from a beautiful plain of that name adjoining the lake. This lake is forever linked with the history of our Lord's ministry. Compare Matt. iv, 13, 18-22; xiii, 1-3; xiv, 22-33; xvii, 27; Mark vii, 31-35; John xxi, etc. Its shores are now almost deserted—all is in ruins.

GE-NE-S'A-RETH, or GEN-NE-S'A-RET. (See Galilee, Sea of.)

GO-MOR'RAH, or GO-MOR'RUA, one of the five "cities of the plain." Its site is not definitely known; supposed to be under the southern part of the Dead Sea. It was next to Sodom in importance and wickedness. It is mentioned Gen. xiv, 2-14. It was destroyed, with three sister cities, by fire from heaven. Gen. xix, 23-29. It is mentioned by Moses, Deut. xxix, 23; by the prophets, Isa. xiii, 19; Jer. i, 40; Zeph. ii, 9, etc. The wickedness of these cities was proverbial: Deut. xxxii, 32; Isa. i, 9, 10; Jer. xxiii, 14, etc. Mentioned by our Lord to describe the wickedness and doom of the Galilean cities that rejected him: Matt. x, 15; Mark vi, 11.

ID'U-ME'A, the Greek form of the name Edom. Isa. xxxiv, 5, 6; Ezek. xxxv, 15; Mark iii, 8. "The country of Edom was the southern continuation of the east Jordan table-land, extending from the southern extremity of the Dead Sea to the north of the Elontic Gulf." It was the land given to Esau. Edom fills a large place in Old Testament history, the Edomites being nearly always bitterly hostile to Israel. Many prophecies were delivered against Edom. The Edomites rejoiced in the fall of Judah, and joined the Chaldeans in their invasion and oppression. Ezek. xxxv foretold its desolation. All has been fulfilled.

IT-U-RE'A, a small province of Syria. It was on the northern borders of Bashan, and belonged to the tetrarchy of Philip, the brother of the Herod mentioned Luke iii, 1.

JER'I-CHO, (*city of the moon, or place of fragrance*,) was the largest city in the Jordan valley, and was about twenty miles north-east of Jerusalem, on the west side of the Jordan, and north of its entrance into the Dead Sea. Its situation made it the chief commercial city of ancient Canaan. It is first mentioned in Num. xxii, 1, xxvi, 3, the Israelites being then encamped in the plains of Moab over against it. It is often mentioned in the Old Testament after this. See particularly Josh. ii, iii, iv, vi, etc.; 2 Kings ii, 4, 5, 15, 19-21; xxv, 5, etc. As to its New Testament connections, see Luke xix, 1; xviii, 35-43; Matt. xx, 29-34; Mark x, 46-52. Jesus introduced it into a parable. Luke x, 30.

JE-RU'SA-LEM. (*habitation of peace*,) the Jewish capital of Palestine. It has many names in Scripture, as Salem, ("peace,") Gen. xiv, 18; Jehovah-jireh, ("the Lord will provide,") Gen. xxii, 14; Jebus, or Jebusi, ("the city of the Jebusite," Josh. xviii, 28, Judg. xix, 10, etc.; Jerusalem, 2 Sam. v, 5, etc.; Zion, (*dry, sunny mount*,) 1 Kings viii, 1; City of God, Psal. xlv, 4; Ariel, (*lion of God, or altar of God*,) Isa. xxix, 1; City of the Great King, Psal. xlviii, 2; City of Judah, 2 Chron. xxv, 28; Holy City, Neh. xi, 1-18; City of Solemnities, Isa. xxxiii, 20. In Gal. iv, 25, 26, and in Heb. xii, 22, Jerusalem is used symbolically. "New Jerusalem." Rev. iii, 12; xxi, 2. Jerusalem is situated on the central chain of limestone mountains running north and south through Palestine. It is about fifteen miles from the Dead Sea and the Jordan valley, and thirty-one miles from the Mediterranean Sea. It is nearly in the same parallel of latitude with Savannah, Ga.

David made it the civil and ecclesiastical metropolis when his throne had become firmly established over all Israel. The temple of Solomon, who succeeded David, occupied seven years and a half in building, and was dedicated B. C. 1004. In the fifth year of Rehoboam it was taken and plundered by Shishak, king of Egypt. 1 Kings xiv, 25-28. During the reign of Joram the city was plundered by the Philistines and Arabians. 2 Chron. xxi, 16, 17. Part of the wall was broken down by the king of Israel during the reign of Amaziah, and the temple plundered. 2 Kings xiv, 11-14; 2 Chron. xxv, 21-24. Under Hezekiah the city was prosperous, idolatry was destroyed, the temple and its worship restored. 2 Kings xviii, 1-8. His successor, the wicked Manasseh, restored idolatry. His son, the good Josiah, restored the worship of God. About this period began the invasions of the Chaldeans under Nebuchadnezzar, who took the city and destroyed the temple about 595 B. C. About 536 B. C. Cyrus, the Persian conqueror, gave the captive Jews leave to return and rebuild Jerusalem. Ezra and Nehemiah record the efforts of the pious patriots to restore their city, and state, and religion. From the close of the Old Testament history Jerusalem was the victim of ambitious kings. About 320 B. C. Ptolemy Soter, king of Egypt, took Jerusalem, the Ptolemies holding possession for nearly one hundred years. During this period the city was, for the greater part of the time, prosperous, and the religion of the Jews observed. Antiochus the Great, king of Syria, wrested the rich prize from the Egyptians B. C. 203. During the reign of one of his successors, the execrable Antiochus Epiphanes, occurred fearful persecutions, and the heroic Maccabean wars. The Jews were not entirely free from their oppressors till B. C. 142, when the Syrian garrison at Aera was compelled, by famine, to surrender. The Roman general Pompey conquered Syria 65 B. C., and, after a severe siege, took and occupied Jerusalem. He was "greatly surprised not to find any image of a deity in the holy of holies." Pompey left Hyrcanus to govern the city, not as king, but as high-priest, and as subject to Rome. About B. C. 47 Julius Cesar gave Hyrcanus the title of ethnarch, made Antipater procurator, and allowed the walls of the city to be rebuilt. Herod, about B. C. 40, was appointed king by the Roman Senate. After a long siege he captured the city, and put to death the leaders of the Maccabean party. About B. C. 31 a fearful earthquake occurred. Herod rebuilt and beautified the city. He built the magnificent temple which bore his name, the principal building being completed about B. C. 9. Jerusalem is very frequently mentioned in connection with the ministry of our Lord. His crucifixion is the chief fact in the history of this wonderful city. The siege of Titus, which ended in its final overthrow, and was attended with unparalleled horrors, began A. D. 70. So thoroughly was the city demolished that Josephus declares none would have imagined that it ever was inhabited. Its population is now estimated at from 10,000 to 30,000, made up of Moslems, Jews, Greeks, and miscellaneous representatives of many races.

JORDAN, (*flowing down*, or *the descender*,) the chief river of Palestine. Its sources are in the slopes of Anti-Libanus. In a direct line from its source to the Dead Sea it is only 120 miles; its windings measure about 200. Its source at Hashbeiya is 1,700 feet above the level of the Mediterranean; the Dead Sea, into which it empties, is 1,300 feet below the Mediterranean. So the fall in 200 miles is fully 3,000 feet, "which would be 15 feet per mile of its channel, 25 feet per mile of its direct distance." The river varies in width from 80 to 150 feet, and in depth from 5 to 12 feet. At its mouth it is 180 feet wide and 3 feet deep. Macgregor is the best authority on the Jordan.

JU-DE'A, the Greek form of Judah, and used to designate the province rather than the tribe. Thus: Ezra iv, 6. After the captivity, when Jerusalem was again the metropolis of the whole Israelitish land, "it was natural that the name of the great tribe which settled around it should prevail above the rest." In Luke i, 5, Judea is equivalent to all Palestine. The provinces east of the Jordan are sometimes included in the general term Judea. Thus: Matt. xix, 1; Mark x, 1; Luke xxiii, 5. Used in this broader sense, Judea, or Palestine, lay between parallel of latitude 31° and $33^{\circ} 30'$, being nearly two hundred miles from Dan in the north to Beersheba in the south, and extending eastward from the Mediterranean not quite one hundred miles. But the boundaries were so changeable that there cannot be exactness in the statement. In the Gospels Judea generally means the southern province of Palestine, the whole being divided into three; Judea in the south, Samaria north of Judea, Galilee north of Samaria.

MAG'DA-LA, (*a tower*;) a town on the western shore of the Sea of Galilee. The original name is Magadan. It is mentioned Matt. xv, 39. The Dalmanutha mentioned by Mark viii, 10, in a parallel passage was probably a village near by. Mary, called Magdalene, was probably of Magdala.

NA'IN, (*beauty, pleasantness*;) a town in Galilee, mentioned Luke vii, 11, as the scene of one of Christ's greatest miracles. The place still exists under the name of *Nein*. It is about one hour's ride from Mount Tabor.

NAZ'A-RETH. The significance of the name is doubtful. It is not mentioned in the Old Testament, nor in any classic author. Such was its insignificance. Its modern name is *En-Nâsirah*. It stands amid the highlands of Galilee, two miles from the plain of Esdraelon and six west of Mount Tabor, girdled with wooded hills. It was the residence of Joseph and Mary, (Luke i, 26, 27, 56; ii, 4, 39,) and the home of Jesus from the return from Egypt till his baptism. Matt. ii, 23; Luke ii, 39, 51; Matt. iv, 13. His townsmen rejected and sought to kill him. Luke iv, 16, etc. He visited Nazareth again and was despised. Matt. xiii, 54-58; Mark vi, 1-6. For other allusions to the place compare John i, 45, 46; Acts ii, 22; iii, 6; iv, 10; x, 38; xxii, 8; xxvi, 9.

NEPH'THA-LIM, (*my wrestling*;) the name of one of the twelve tribes, applied in the New Testament to the region of country occupied by his descendants. Naphtali is the Old Testament form. The possessions given to Naphtali are described Josh. xix, 32-39, and lay at the northern angle of Palestine. It was the principal scene of our Lord's public labors. After his rejection at Nazareth he dwelt in "Capernaum, which is upon the sea-coast in the borders of Zebulun and Nephthalim." Matt. iv, 13. Thus was fulfilled the prophecy of Isaiah. Isa. ix, 1, 2.

NIN'E-VEH, (probably *habitation of Ninus*, or *City of Nin*, from the Assyrian god *Nin*;) the ancient capital of Assyria, and one of the oldest cities in the world. It was founded by Nimrod, Gen. x, 11, (margin.) The name is found on the Egyptian monuments of Thothmes III., about 1400 B. C. It is not mentioned in Scripture from Gen. x, 11, till Jonah i, 2, about 800 B. C. In Jonah's day it was an "exceeding great city." Jonah iii, 3; iv, 11. His preaching induced but a temporary repentance, and his predictions were terribly fulfilled. Compare Nahum; Zeph. ii, 13-15; Ezek. xxxi. "Christ employs the name of Nineveh as a warning to transgressors." Matt. xii, 41; Luke xi, 32. (Read Layard's "Nineveh and its Remains.")

RA'MA, (*a high place*;) the Greek form of Ramah. It is used in Matt. ii, 18 in reference to Jer. xxxi, 15. It was a city of Benjamin, between Gibeon and Beeroth. It has been identified with *Er-Ram*, a

miserable village about five miles north of Jerusalem. There was a Ramah in Naphtali, (Josh. xix, 36,) and another on the border of Asher. Josh. xix, 29.

SA'LIM, (*peace*,) a place near to the Ænon where John was baptizing. John iii, 23. The point has not been clearly identified.

SA-MA'RI-A, the middle province of Palestine. Its boundaries shifted with the changing governments that ruled it. The name of the province was from its capital city, built by Onni about 925 B. C. Shemer, the original owner of the land, gave it the name. 1 Kings xvi, 23, 24. The city was the capital of the kingdom of Israel for about two centuries. During most of this period it was a chief seat of idolatry. (See the history in the books of Kings and Chronicles.) Herod rebuilt it, and named it Sebaste. It is now in ruins. On the final overthrow of the kingdom of Israel by Shalmanezzer (about 721 B. C.) the Israelites were removed, and the country settled by strangers from Assyria. 2 Kings xvii, 24; Ezra iv, 10. These colonists were afterward known as Samaritans. These mongrel peoples were despised by the Jews. Our Lord passed through this province repeatedly. Compare John iv, 4; Luke xvii, 11, etc.

SA-REP'TA, a Phœnician town between Tyre and Sidon. The Old Testament name is Zarephath. Here Elijah dwelt for a time and performed two miracles. 1 Kings xvii, 8-24. It is mentioned by our Lord. Luke iv, 26.

SHE'BA, a place inhabited by a Shemite people, descendants of Joktan, inhabiting the south of Arabia. The queen of Sheba visited Solomon. 1 Kings x, 1-13; 2 Chron. ix, 1-12. This people and country seem to be referred to Matt. xii, 42; Luke xi, 31.

SI'DON, or ZI-DON, (*a fishery*,) an ancient and rich Phœnician city on the Mediterranean coast. Gen. x, 15, 19; Josh. xi, 8. Asher's inheritance came to the "borders of Zidon." Josh. xix, 28. Its overthrow was predicted. Compare Jer. xxvii, 6, 11; xlvi, 4; Ezek. xxviii, 21-23, etc. All has been fulfilled. Jesus preached in the coasts of Sidon. Matt. xv, 21-28; Mark vii, 24-31. Many of the people heard him. Mark iii, 8; Luke vi, 17. Jesus compares the Sidonians, as to their opportunities and responsibility, with the cities where he had preached and wrought miracles. Luke x, 13, 14. It is mentioned Acts xxvii, 3, and alluded to Acts xii, 20. Its modern name is Saida.

SI-LO'AM, a pool of water near Jerusalem. Isa. viii, 6; Neh. iii, 15; John ix, 7-11. Luke xiii, 4, speaks of a "tower of Siloam." More is not known of this tower.

SOD'OM, one of the five cities of the plain, first mentioned Gen. xiii, 10. The history of its destruction for its great wickedness is given Gen. xviii, 16; xix, 29. Old Testament writers often mention it as a warning of God's vengeance on reprobate peoples. (Compare Deut. xxix, 23; Isa. i, 9, 10; iii, 9; Jer. xxiii, 14, etc.) Christ introduces the name in reproving the unbelief of his own people. Luke x, 13; Matt. xi, 23. (See also 2 Pet. ii, 6-8; Jude 7; Rev. xi, 8.)

SY'CHAR, believed to be another name for Sychem, or Shechem. Shechem means *shoulder-blade*, from the shape of the ridge of hills on which it was built. It is mentioned Gen. xii, 6; Josh. xx, 7; 1 Kings xii, 25, etc. Here Jesus preached to "a woman of the Samaritans." John iv. Its modern name is Nablous. It contains about eight thousand inhabitants. It lay within the hills of Ephraim, about thirty-four miles north of Jerusalem and seven miles south of Samaria. Jacob's well is here.

TRACH-O-NI'TIS, (*a rugged region*,) probably the Greek equivalent of *Argod*, a district east of the Jordan in Bashan, and allotted to the half-tribe of Manasseh. It is described as "an ocean of basaltic rocks."

It was placed by Cesar Augustus under the rule of Herod, that he might clear it of the banditti with which it was overrun. It was afterward a part of the tetrarchy of his son Philip. Trachonitis occurs once only in the Bible. Luke iii, 1.

TYRE, or **TY'RUS**, (*a rock*;) a celebrated Phenician city on the Mediterranean coast. In Isa. xxiii, 12 it is called the "daughter of Zidon," being settled by Zidonian colonists. It is often mentioned during the reign of David, when it was ruled by Hiram. The king of Tyre was of great service to Solomon in his various buildings. 1 Kings v; vi, etc. (Compare also 1 Kings ix, 25-28; x, 11-22; 2 Chron. viii, 17, 18, etc.) The prophecies concerning Tyre are, some of them, singularly full. (Compare Isa. xxiii; Ezek. xxvii.) They have been singularly and literally fulfilled. Gibbon says: "A mournful and solitary silence now prevails along the shore which once resounded with the world's debate." Christ introduces Tyre, along with Sidon, in reproving the unbelief and prejudice of his own people. Matt. xi, 21, 22. He once visited the coasts of Tyre and performed an act of mercy, but probably did not enter the city. (Compare Matt. xv, 21-29; Mark iii, 8; vii, 24-31; Luke vi, 17.) The Gospel was received there afterward. Acts xxi, 8-6.

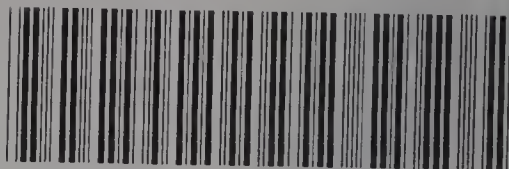
ZEB'U-LUN, (*a habitation*;) the name of one of the twelve tribes whose name designated the region allotted to his descendants. Its borders are given in Josh. xix, 10-15. It reached to the borders of Tyre northward, and included part of the plain of Esdraelon southward. The ministry of Jesus in this region is noted as a fulfillment of prophecy. (Compare Isa. ix, 1, 2, and Matt. iv, 13-16.)

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